CONTENTS, TITLE-PAGE, AND INDEX TO VOL. XLV GO WITH THIS NUMBER

Vol. XLV *DECEMBER, 1911* *No. 6*

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

CONTENTS

EARLY CHRISTIAN EPIGRAPHY. CLERICAL STUDIES IN CHRISTIAN ART. III 641
The Rev. Dr. CELSO COSTANTINI, Florence, Italy.

PARISH PRIEST CONSULTORS IN THE UNITED STATES 655
The Rev. ANDREW B. MEEHAN, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.

TRUTH THE GUIDING PRINCIPLE IN CATHOLIC CHURCH ARCHITECTURE 659
GEORGE ASHDOWN AUDSLEY, LL.D., LONDON, ENGLAND.

BISHOP KETTELER IN NATIONAL POLITICS 676
GEORGE METLAKE, Cologne, Germany.

THE NATURE OF THE JUDICIAL PROCESS IN PENANCE 683
The Rev DAVID BARRY, D.D., Templeglantine, Ireland.

DON TERENZIO'S PRAYER 693
L. DOBRÉE.

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

COPYRIGHT, 1911
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered 5 June, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879.

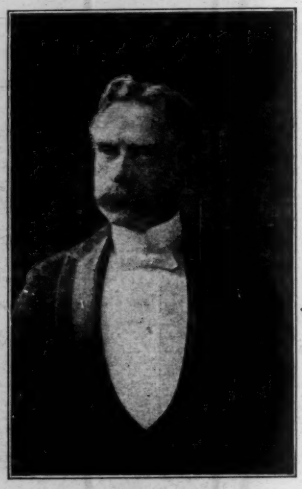
St. Bernard's Seminary
Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

One case of 25 bottles	$6.00
One keg of 5 gallons	5.50
One keg of 10 gallons	10.00
One keg of 23 gallons	20.00
One barrel	40.00
One case of 25 bottles of "Elvira" Wine	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.



MR. J. W. DONNELLY.

Valid and Licit

ALTAR WINES

THE DONNELLY BROTHERS

ESTABLISHED 1870

Our Wines are popular because of their proven purity, and agreeableness for use when fasting.

"Collegiate"—Mellow and fruity.
"Jurancon"—Delicate and delicious.
"Vin de Tours"—Generous and full-bodied.

A trial order solicited. Satisfaction guaranteed.
Please address,

The Donnelly Brothers

Troy, N. Y.

Altar Wines Beyond Doubt

From the Sacred Heart Novitiate, Los Gatos, Calif.

MALVOISIE Mild, dry wine, free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gallon, $1.10; per dozen, $4.00. In barrel lots and over, $1.00 per gallon.

VILLA ST. JOSEPH A white wine of the Sauterne type. Per gallon, $1.10; per dozen, $4.00.

NOVITIATE Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gallon, $1.50; per dozen, $5.00.

Made by ourselves especially for the purpose.—Rev. WALTER F. THORNTON, S.J., Rector.

BARNSTON TEA COMPANY

SOLE AGENTS

P. A. MAHONY, Treas. and Sec. 6 BARCLAY STREET, NEW YORK.

CONTENTS CONTINUED

ANALECTA

ACTA PII PP. X:

Ad R. P. D. Joannem M. Farley, Neo-Eboracensium Archiepiscopum, ob Filiale Devotionis Obsequium per Litteras exhibitum 707

S. CONGREGATIO S. OFFICII:

Sanatio in favorem Confraternitatis Septem Dol. B.M.V. 708

S. CONGREGATIO CONCILII:

Dubium circa Vigilias Festorum suppressorum Motu Proprio diei 2 Julii, 1911. 708

S. CONGREGATIO CONSISTORIALIS:

I. Erectionis Praelaturae Nullius "SS. Concept. de Araguaya" ... 709
II. Erectionis Dioecesis Desmoinensis 709

ROMAN CURIA:

Recent Pontifical Appointments 710

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 711
Cardinal-Elect Falconio's Farewell to the American Hierarchy 711
The Catholic Boys' Brigade (*The Right Rev. Bishop of Salford; Lieut.-Colonel Gaukroger, F.G.S.E.*) 712
The Question of Vasectomy (*The Rev. A. Vermeersch, S.J., Louvain, Belgium; Austin O'Malley, M.D., Philadelphia*) 716
Diocesan Statutes 721
Integral Vespers 725
The Wine Cup at the Marriage Ceremony (*P. Andrew Bauer, O.S.B., St. Meinrad's Abbey, Indiana*) 728
Distribution of Holy Communion at Solemn Requiem Mass (*Oregonus*) 729
The Rights and Privileges of Cardinals 730
Our YEAR BOOK for 1912 731

CRITICISMS AND NOTES:

Statutes of the Diocese of Harrisburg, and of Leeds 721
Lee: Life of the Venerable Francis Libermann 733
Tunzelmann: The Superstition called Socialism 735
Goodnow: Social Reform and the Constitution 735
Haney: History of Economic Thought 737
Nearing: Wages in the United States, 1908-1910 737
Clark-Wyatt: Making Both Ends Meet 737
Costantini: Il Crocifisso nell' Arte 740
Bruneau: Our Priesthood 741
Dever: The Holy Viaticum in Life as in Death 742
Bumpus: A Dictionary of Ecclesiastical Terms 743
Peabody: Sunday Evenings in the College Chapel 745

LITERARY CHAT 746

BOOKS RECEIVED 751

INDEX TO VOLUME XLV 753

An Excellent Pamphlet for Priests

ON

Mixed Marriages

Most useful for personal study, as well as for occasional distribution.

Admirable in its setting forth of the justice, wisdom, and moderation of the Church in her legislation on this practical and important subject.

Price, Ten Cents a Copy
12 Copies, $1.00

American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia

Another reprint, in neat pamphlet form, that has found great favor among the Clergy.

The Ethics of Foeticide

Useful to put in the hands of the physicians in your parish.

States clearly and briefly the rights of the unborn child, and answers excellently the questions of doctors who may consult priests about this important matter.

Price, Ten Cents a copy
12 Copies $1.00

American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia

THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Vol. XLV

"Ut Ecclesia aedificationem accipiat."

I Cor. 14 : 5.

PHILADELPHIA
American Ecclesiastical Review
The Dolphin Press
1911

Copyright, 1911
American Ecclesiastical Review
The Dolphin Press

CONTENTS—VOL. XLV.

JULY.

PAGE

GRATULATIONES 1

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS. (*Illustrated*) 2
Pierre De Chaignon La Rose, Cambridge, Massachusetts.

"THE SCIENCE OF THEOLOGY AND THE ART OF SACRED ELOQUENCE" 11
The Rev. Francis P. Donnelly, S.J., St. Andrew-on-Hudson, New York.

AN EPISCOPAL CHAMPION OF SOCIAL REFORM 18
George Metlake, Cologne, Germany.

STUDIES IN AMERICAN PHILOSOPHY 27
The Rev. J. B. Ceulemans, Moline, Illinois.

DISCIPLINE IN THE SEMINARY. THE IDEAL SEMINARY. VII 45
The Rev. Bernard Feeney, The St. Paul Seminary, St. Paul, Minnesota.

RECENT CHRIST PROBLEMS 52
The Rev. A. J. Maas, S.J., Woodstock College, Maryland.

ECCLESIASTICAL ART AND SYMBOLISM 59
John Fryar, Canterbury, England.

THE MORALITY AND LAWFULNESS OF VASECTOMY. IS IT A GRAVE MUTILATION? 71

ANALECTA:

ACTA PII PP. X:

I. Litterae Apostolicae pro Archisodalitate ab "Hora Sancta" .. 78

II. Epistola ad R. D. Carolum Grannan 79

S. CONGREGATIO CONSISTORIALIS:

I. Dubia de Studiorum Cursu perficiendo et Iuramento praestando ante Sacram Ordinationem 81

II. Declaratio circa Decretum de Secreto servando in designandis ad Sedes Episcopales 81

S. CONGREGATIO CONCILII:

Decretum quo Constitutio Apostolica "Romanos Pontifices" ad universas Canadensis Dominii Provincias extenditur 82

S. CONGREGATIO INDICIS:

Decretum quo damnantur quaedam opera perniciosa 83

S. CONGREGATIO S. OFFICII:

De Matrimoniis eorum qui a Genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, ab infantili aetate in Haeresi vel Infidelitate aut sine ulla Religione adoleverunt 84

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 86

Quid ex Discussione de Vasectomia instituta resultet (*The Rev. Albert Schmitt, S.J., Innsbruck, Austria*) 86

Quo nonobstante, licita dicenda videtur Vasectomia (*The Rev. Theo. Labouré, O.M.I., San Antonio, Texas*) 89

"Quid Mihi et Tibi est, Mulier" (*Studiosus*) 98

Mystery Beads (*J. F. S.*) 100

CRITICISMS AND NOTES:

Pohle: God, His Knowability, Essence, and Attributes 101

Finlay: Science and Education 103

Brothers of Mary: Manual of Christian Pedagogy 103

Mausbach: Grundlage Ausbildung des Charakters 103

Bartholome: Kurze Geschichte der Paedagogik 103

Walsh: Education: How Old the New 103

Slater: Cases of Conscience for English-Speaking Countries 106

Meline-McSweeney: The Story of the Mountain 108

Brann: History of the American College, Rome, Italy 108

——: The Catholic Encyclopedia. Vol. X 110

Egerton: A Handbook of Church Music 112

Weinmann: History of Church Music 113

Springer: Lasset die Kleinen zu mir kommen 114

Zulueta: The Child Prepared for First Communion 114

Hagan: A Compendium of Catechetical Instruction 117

Currier: Lands of the Southern Cross 117

Tozer: The Proper of the Mass for Sundays and Holidays 118

LITERARY CHAT ..... 119 BOOKS RECEIVED 125

AUGUST.

PAGE

BISHOP KETTELER: SOCIAL REFORMER. II 129
George Metlake, Cologne, Germany.

THE SEMINARIST INSTRUCTED IN PREACHING. CATECHIZING, AND PASTORAL VISITATION. THE IDEAL SEMINARY. VIII 154
The Rev. Bernard Feeney, The St. Paul's Seminary, St. Paul, Minnesota.

THE SACRIFICE OF THE MASS 168
The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B. C.

CLERICAL HUMOR OLD AND NEW 188

STUDIES IN CHRISTIAN ART FOR THE CLERGY 203
The Rev. Dr. Celso Costantini, Concordia Sagittaria, Italy.

ANALECTA:

ACTA PII PP. X:

I. Letter sent by Pope Pius X to His Excellency Diomede Falconio in favor of International Peace 215

II. Ad V. E. Jacobum S. R. E. Presbyterum Cardinalem Gibbons, Baltimorensium Archiepiscopum, quinquagesimum Sacerdotii Sui Anniversarium celebrantem ac vicesimum quintum ex quo Sacra Purpura exornatus est 216

III. Ad RR. DD. Pontificii Instituti Biblici Praesidem ac Doctores, de Studiorum Cursu in eodem Instituto confirmando ac provehendo 218

S. CONGREGATIO RITUUM:

I. Dubia circa Organi Sonitum ad adjuvandum Cantum Gregorianum et Formulam Benedictionis Apostolicae impertiendae in fine Concionum 220

II. Decretum super Editionibus Librorum Sacram Liturgiam spectantium 220

III. Dubia circa Expositionem et Benedictionem Sanctissimi Sacramenti 222

S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):
Decretum super Indulgentia Portiunculae 224

S. CONGREGATIO DE RELIGIOSIS:
Decretum de Methodo servanda in ferenda Sententia Expulsionis vel Dimissionis ab Ordinibus et Institutis Religiosis 225

S. CONGREGATIO CONCILII:
Collectiones Eleemosynarum in Paroeciis 230

S. CONGREGATIO INDICIS:
Decretum 231

ROMAN CURIA:
Recent Pontifical Appointments and Nominations 231

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 233
The Biblical Commission and the Authenticity of St. Matthew's Gospel 233
Commemoration of Vespers "infra Octavam" 234
Hymni Tres in Pontificatum Romanum 235
Sculptoris Opus 237
Invitatio ad Aquas Salutares apud Nuceriam Umbrorum (*The Rev. Francis X. Reuss, C.SS.R., Rome, Italy*) 239
Who Needs the Evening Mass? 239
Anent the Use of the "Mystery Beads" (*P. E. Sch.*) 240
Consecration of Altar Stones 241
The Apostle of the Scandinavians 241
The Skull-Cap at Mass 242
The Symbol of the Fish and Bird in Seals 242
The Discussion on Vasectomy 242

CRITICISMS AND NOTES:
Kuhn: Allgemeine Kunst Geschichte 243
Champneys: Irish Ecclesiastical Architecture 246
——: The Catholic Encyclopedia, Vol. XI 247
Irons: The Mystery of the Priest's Parlor 248

LITERARY CHAT ..... 249 BOOKS RECEIVED 255

SEPTEMBER.

PAGE

BISHOP KETTELER AS A SOCIAL REFORMER. III 257
George Metlake, Cologne, Germany.

THE INVASION OF RACE SUICIDE AND SOCIALISM INTO OUR FOLD 276
The Rev. Joseph Husslein, S.J., New York City.

RIGHTS AND DUTIES OF DIOCESAN CONSULTORS, and
THE OFFICE OF SYNODAL EXAMINER 291
The Rev. Andrew B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester N. Y.

CHRISTIAN ART IN THE CATACOMBS. II. STUDIES IN CHRISTIAN ART FOR THE CLERGY 294
The Rev. Dr. Celso Costantini, Concordia Sagittaria, Italy.

SUMMING UP THE DISCUSSION ON VASECTOMY 313
The Rev. Stephen M. Donovan, O.F.M., St. Bonaventure's Seminary, Allegany, N. Y.

ANALECTA:
ACTA PII PP. X:
I. Motu Proprio de Diebus Festis 320
II. Invocationem "Gesù mio, misericordia" vel aliam "O Iesu in Sanctissimo Sacramento, miserere nobis," devote recitantibus amplior Indulgentia conceditur 322
S. CONGREGATIO CONCILII:
Dubiorum circa Abstinentiae et Ieiunii Legem 323
S. CONGREGATIO DE RELIGIOSIS:
Dubia de Manuscriptis Religiosorum typis edendis 326
S. CONGREGATIO RITUUM:
I. Dubia Varia 327
II. Super Consuetudine Absolutionem pro Defunctis ad Tumulum peragendi diebus Dominicis et Festis, finita Missa de die 329
COMMISSIO PONTIFICIA DE RE BIBLICA:
I. De Auctore, de Tempore Compositionis et de Historica Veritate Evangelii secundum Matthaeum 330
II. Ratio periclitandae Doctrinae Candidatorum ad Academicos Gradus in Sacra Scriptura 332

STUDIES AND CONFERENCES:
The Use of the Mystery Beads 338
The Italians and Evening Mass 340
The Arms of the Archbishop of Philadelphia (*Pierre de Chaignon la Rose, Cambridge, Mass.*) 342
The Reflections of a Missioner (*The Rev. Bertrand Cothonay, O.P., Hawthorne, New York*) 346
The Boy Scouts 351
Our Last Remark on Vasectomy (*The Rev. Theo. Labouré, O.M.I., Theological Seminary, San Antonio, Texas* 355
P. Schmitt, on the Gravity of the Mutilation involved in Vasectomy .. 360
Bishop MacDonald's View of the Mass (*Inquirer*) 362
"Do this in Commemoration of Me" 363
Form of Blessing the Lambs which furnish the Wool for the Archiepiscopal Palliums 364
Changes in the Motu proprio on Feast Days 365
Hindrances to the Reception of Holy Communion (*S.C.B.*) 366

CRITICISMS AND NOTES:
——: The "Summa Theologica" of St. Thomas Aquinas 368
——: Moralprobleme 369
Stockums: De Unveränderlichkeit des natürlichen Sittengesetzes in der scholastischen Ethik 369
Dwight: Thoughts of a Catholic Anatomist 371
De Smet: De Sponsalibus et Matrimonio 373
Gemelli: Non Moechaberis 375
MacDonald: Religious Questions of the Day 377
Appeltern: Manuale Missionariorum 378
Telch: Epitome Theologiae Moralis per Definitiones 378
Van der Loos: Methodus Excipiendi Confessiones Ordinarias Variis in Linguis 379

LITERARY CHAT ..... 379 BOOKS RECEIVED 383

OCTOBER.

PAGE

POSSESSION IN MORAL THEOLOGY 385
The Rev. David Barry, S.T.L., Templeglantine, Ireland.

CHRISTIAN SYMBOLOGY. III. STUDIES IN CHRISTIAN ART (*Illustrated*).. 396
The Rev. Dr. Celso Costantini, Florence, Italy.

AMERICAN MATERIALISM. II. STUDIES IN AMERICAN PHILOSOPHY..... 406
The Rev. J. B. Ceulemans, Moline, Illinois.

THE ORIGIN OF THE CLEMENTINE VULGATE 428
The Rev. Hugh Pope, O.P., S.S.D., Rome, Italy.

THE SEMINARY AND MORAL TRAINING..... 447
The Rev. Bernard Feeney, The St. Paul Seminary, St. Paul, Minnesota.

BISHOP KETTELER AS A DEFENDER OF THE LIBERTY AND AUTHORITY OF THE CHURCH 462
George Metlake, Cologne, Germany.

ANALECTA:

ACTA PII PP. X:

I. Indulgentia Plenaria Perpetua ubique terrarum pro Associatione Catholica Internationali a Patrocinio Puellarum..... 469
II. Ad R. P. Iosephum Boubée e Soc. Iesu, Moderatorem Generalem "Apostolatus Orationis" 470

S. CONGREGATIO RITUUM:

I. Decretum super Motu Proprio de Diebus Festis nuper evulgato 471
II. Quaedam Liturgicae Quaestiones de Diebus Festis enodantur 472
III. Decretum super Interpretatione Motus Proprii "Inter Multiplices" 475
IV. Nova Quaedam Dubia de Caeremoniis 475

ROMAN CURIA:

Recent Pontifical Appointments and Nominations..... 477

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month..... 478
Two Catholic Summer Schools..... 478
The Requisite Form of a Scapular Medal..... 483
Bishop MacDonald's Answer to his Critic regarding the Correspondence of the Mass to the Levitical Sacrifice..... 484
The Blessing of Wine in the Nuptial Service of the Roman Pontifical 486
The Fast before Mass and Holy Communion..... 488
Church Architecture in the United States..... 490
Our "Regulars" in the Election of Diocesan Consultors..... 491

CRITICISMS AND NOTES:

Klimke: Der Monismus und seine Philosophischen Grundlagen..... 493
Benson: The Dawn of All 495
Denny-Duncan-McKinney: Argumentation and Debate 498
Micheletti: De Superiore Communitatum Religiosarum 499
Fernandez: Excitatorium Mentis ad Deum Bernardi Oliverii..... 500
Grunder: De Qualitatibus Sensibilibus et in Specie de Coloribus et Sonis 501
Lindsay: The Hermit of Dreams 502
Turner: Lessons in Logic 503
——: Lectures on the History of Religions..... 503
——: Plans d'Instructions 504

LITERARY CHAT..... 507 BOOKS RECEIVED..... 510

NOVEMBER.

PAGE

CHARACTER BUILDING IN THE SEMINARY. THE IDEAL SEMINARY. (*Conclusion*) 513
The Rev. Bernard Feeney, The St. Paul Seminary, St. Paul, Minnesota.

CATHOLIC CHURCH ARCHITECTURE IN AMERICA. THE VILLAGE, TOWN AND CITY CHURCHES. (*Illustrated*) 519
Charles D. Maginnis, F.A.I.A., Boston, Massachusetts.

BISHOP KETTELER AND THE LABOR QUESTION 532
George Metlake, Cologne, Germany.

ST. CECILIA AS PATRONESS OF MUSIC 566
W. H. Grattan Flood, Enniscorthy, Ireland.

ORTHOEPY IN THE PULPIT 573
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame University, Notre Dame, Ind.

ANALECTA:

S. CONGREGATIO CONCILII:
I. De Methodis Possidendi et Administrandi Bona Ecclesiastica in Stat. Americae Foed. 585
II. Dubia circa Dies Festos recenti Motu Proprio "Supremi Disciplinae" suppressos 586
S. ROTA ROMANA (Citatio Edictalis):
Nullitatis Matrimonii 587
S. RITUUM CONGREGATIO:
I. De Festo S. Joannis Bapt. celebrando 588
II. Interior pars Ciborii non est cum Lampadibus Electricis illuminanda 589
ROMAN CURIA:
Recent Pontifical Appointments 590

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 591
Official Citation for the Settlement of a Marriage Case by the Roman Rota 592
Collecting Money at Church Doors Unconditionally Abolished 592
Incorporation of Church Property in the United States 596
"Concealed in Human Food" (*H. T. H.*) 598
The Question of Vasectomy (*Philokanon*) 601
The Boy Scout Movement (*Festus J. Wade, St. Louis, Mo.*) 601
The Catholic Attitude toward the Boy Scout Movement 605
Fasten the Handle (*J. F. S.*) 610

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: The English Protestant Version of the Bible after Three Hundred Years 611

CRITICISMS AND NOTES:

Smedt: Notre Vie Surnaturelle 621
Ryan: The Culture of the Soul 621
Reuss: Tentamina Poetica 622
Herder: Conversations-Lexikon 624
Anderson: When Satan took Flesh 625
Frins: De Actibus Humanis 630
Cumont: Oriental Religions in Roman Paganism 630
Tatlock: Manuale Stenographiae Latinae 632
Scaglia-Nagengast: The Catacombs of St. Callistus 634

LITERARY CHAT ..... 635 BOOKS RECEIVED 638

DECEMBER.

PAGE

EARLY CHRISTIAN EPIGRAPHY. CLERICAL STUDIES IN CHRISTIAN ART. III. 641
The Rev. Dr. Celso Costantini, Florence, Italy.

PARISH PRIEST CONSULTORS IN THE UNITED STATES 655
The Rev. Andrew B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.

TRUTH THE GUIDING PRINCIPLE IN CATHOLIC CHURCH ARCHITECTURE 659
George Ashdown Audsley, LL.D., London, England.

BISHOP KETTELER IN NATIONAL POLITICS 676
George Metlake, Cologne, Germany.

THE NATURE OF THE JUDICIAL PROCESS IN PENANCE 683
The Rev. David Barry, D.D., Templeglantine, Ireland.

DON TERENZIO'S PRAYER 693
L. Dobrée.

ANALECTA:

ACTA PII PP. X:
Ad R. P. D. Joannem M. Farley, Neo-Eboracensium Archiepiscopum, ob Filiale Devotionis Obsequium per Litteras exhibitum 707

S. CONGREGATIO S. OFFICII:
Sanatio in favorem Confraternitatis Septem Dol. B.M.V. 708

S. CONGREGATIO CONCILII:
Dubium circa Vigilias Festorum suppressorum Motu Proprio diei 2 Julii, 1911 708

S. CONGREGATIO CONSISTORIALIS:
I. Erectionis Praelaturae Nullius "SS. Concept. de Araguaya" 709
II. Erectionis Dioecesis Desmoinensis 709

ROMAN CURIA:
Recent Pontifical Appointments 710

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 711
Cardinal-Elect Falconio's Farewell to the American Hierarchy 711
The Catholic Boys' Brigade (*The Right Rev. Bishop of Salford; Lieut.-Colonel Gaukroger, F.G.S.E.*) 712
The Question of Vasectomy (*The Rev. A. Vermeersch, S.J., Louvain, Belgium; Austin O'Malley, M.D., Philadelphia*) 716
Diocesan Statutes 721
Integral Vespers 725
The Wine Cup at the Marriage Ceremony (*P. Andrew Bauer, O.S.B., St. Meinrad's Abbey, Indiana*) 728
Distribution of Holy Communion at Solemn Requiem Mass (*Oregonus*) 729
The Rights and Privileges of Cardinals 730
Our Year Book for 1912 731

CRITICISMS AND NOTES:

Statutes of the Diocese of Harrisburg and of Leeds 721
Lee: Life of the Venerable Francis Libermann 733
Tunzelmann: The Superstition called Socialism 735
Goodnow: Social Reform and the Constitution 735
Haney: History of Economic Thought 737
Nearing: Wages in the United States, 1908-1910 737
Clark-Wyatt: Making Both Ends Meet 737
Costantini: Il Crocifisso nell' Arte 740
Bruneau: Our Priesthood 741
Dever: The Holy Viaticum in Life as in Death 742
Bumpus: A Dictionary of Ecclesiastical Terms 743
Peabody: Sunday Evenings in the College Chapel 745

LITERARY CHAT ..... 746 BOOKS RECEIVED 751

A MODERN LOMBARDIC BYZANTINE CHURCH

WHOSE INTERIOR AFFORDS AN UNOBSTRUCTED VIEW OF THE ALTAR. THE ARCHES AND PENDENTIVES SUPPORTING THE DOME ARE OF REINFORCED CONCRETE. THE EXTERIOR IS BUILT OF "TAPESTRY BRICK" AND GLAZED TERRA-COTTA.

THE
ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—DECEMBER, 1911.—No. 6.

EARLY CHRISTIAN EPIGRAPHY.

Clerical Studies in Christian Art. III.

IN the study of Christian epigraphy it is important to remember that the transition from pagan to Christian usage implies not a sudden or abrupt change, but rather, as in other arts, one of gradual evolution. The sepulchral inscriptions of the Christians during the period of violent persecutions could not have exposed the faith of the departed without in some degree endangering the safety of the living who claimed relationship with them. But when peace had been restored, and Christians were permitted to worship openly, the Christian virtues of the dead might be freely discussed on tombstone or monument.

If we note the difference between the Christian epitaphs and contemporary pagan inscriptions we shall find, as De Rossi has pointed out, that it lies not so much in what they say as in what they omit to say. Thus we miss for example in Christian tombstones the customary letters found at the head of pagan epitaphs: "D.M.S. (diis manibus sacrum),—sacred to the shades of the gods", frequently met during the Augustan age; nor do we meet with those fulsome details and eulogies which marked the patrician class-distinctions, and indicated the legal and hereditary privileges of the deceased person's family.

The inscriptions were usually cut in stones, that is, marble, limestone or sandstone, *aolite,* Travertine marble; more rarely was metal employed for the purpose. For the lighter kind of epigraphs in the style of the *graffiti*, tufa and plaster or mortar

afforded the most convenient material. Not infrequently inscriptions were sketched in charcoal, or in colors; sometimes they were laid in mosaic, and occasionally we find them designed on terra-cotta.

In regard to the form of script employed in Christian epigraphy there is nothing to distinguish it from the pagan inscriptions of the same age, unless it be a certain lack of regularity and cultivated form, which defect must be ascribed to the harrassing circumstances besetting the early Christians, who wrote them under stress of persecution. On the whole it may be asserted that the epitaphs of the first two centuries reveal a higher degree of perfection than those of the third and succeeding periods.

In speaking of the script of the early inscriptions it is customary to distinguish the *capital* or *classic* script, which is the oldest; the *uncial*, so-called from the contracted form of the letters; the *cursive* script, the ordinary style of epigraphical writing, similar to that employed in manuscript. It was the most convenient for writing in fresco. There is also what is called the *Damasian* or *Filocalian* script, which derives its name from a certain Furius Filocalus who employed the same with beautiful effect in the famous inscriptions attributed to St. Damasus, Pope and poet.

The language employed in the Christian epigraphs is either Greek or Latin; occasionally the Latin has certain dialectic peculiarities. Some of the Greek inscriptions are written in Latin characters, and vice versa. It may be generally assumed that inscriptions written in Greek are of more ancient date than those written in Latin.

In regard to the style of inscriptions we distinguish between those of the so-called golden, and those of the decadent period. To the former class belong the more ancient inscriptions in Greek or Latin, characterized by greater purity and soberness of diction. These as a rule give merely the name of the deceased, adding some symbol recognized among Christians, and are often without date and reference to the persons who placed the monument, or any other detail giving definite clue to the identity of the deceased.

From the fourth century downward, this austerity and simplicity is followed by an inflated style savoring of decadency.

Sepulchral inscriptions thenceforth abound in details regarding the deceased, giving the date, and frequently adding eulogies of the dead.

B. M.

CUBICULUM . AURELIAE . MARTINAE . CASTISSIMAE . ATQUE . PUDICISSIMAE . FEMINAE . QUAE . FECIT . IN . CONIUGIO . ANN. XXIII . D. XIIII . BENEMERENTI . QUAE . VIXIT . ANN. XL . M. XI . D. XIII . DEPOSITIO . EIUS . DIE III NOMAS . OCT. NEPOTIANO. ET . FACUNDO. CONP. IN . PACE (*Lateran Museum*).

The age of an epigraph, when not explicitly noted under name of the Consuls, or otherwise indicated, may be deduced from the characters, the language, the style, orthography, and site where the stone belonged or belongs. It has already been said that the purity of the characters, the Greek language, austere simplicity of style, denote remoter antiquity. In like manner, correct spelling is a proof of antiquity. On the contrary, the vernacular speech, and spelling interspersed with errors, or phonetic according to the dialect employed (*Bibas* instead of *vivas*; *tata* and *nunnus* for father or grandfather), go to show that the epigraph was written later, as from the fourth century downward. "Among the 15,000 Christian inscriptions belonging to the first six centuries, only about a tenth part bear a date, and are also quite variously distributed in order of time. Of these, one alone is known to be of the first century; two are of the second; twenty-four of the third; about five hundred belong to the fourth and fifth, while the rest are to be referred to the sixth century. Therefore, three-fourths of these inscriptions are later than the period when the dead were buried in Christian cemeteries; that is, later than the year 410." [1]

In general, there is much more care observed in citing the month and the day of decease, than for the year: the reason being a desire to celebrate the funeral rites on their anniversary recurrences.

Having thus surveyed the external features of epigraphs, we purpose briefly to study their inner traits; that is, their content and import, in order to be able to discern the very high

[1] Armellini.

significance and the apologetic value of these greatest memorials of Christian archeology. So as to proceed with order and clearness, we shall divide the epigraphs into categories: commemorative, dogmatic, historic, *Damasian*, and *Graffiti*, or souvenir inscriptions by pilgrims.

Commemorative Epigraphs.

It is a matter of knowledge that all the epigraphs have an obituary sense, and a commemorative value; and all, in fact, might be set in this category. Specifically, however, we here call those epigraphs *commemorative* which simply record the name of the deceased, with the date, his virtues, etc., in contrast with those others whose examination interests us under different aspects; as on the side of theology, history, art, etc.

It speaks for itself that these commemorative epigraphs form the largest group, the most abundant store of materials for Christian archeology.

HIC REQUIESCIT IN PACE IOANNIS V H
OLOGRAFUS PROPINE ISIDORI QUI VIXIT
ANN. PLUS M. XLV DEP. X KALEN. IUNIAS
CONSULATU VISILARI VC.

(*A. D. 535, Vatican Crypt.*)

Dogmatic Epigraphs.

These epigraphs, besides commemorating the dead for whom they were prompted, contain some other elements, a certain precious theological tone, and so constitute apologetic documents of the highest value. For this reason it seems to us fitting to classify them under the above head. It may be admitted, however, that we can not essay to find a complete treatise on theology written on those burial stones; no more than such treatise might be compiled from the epigraphic literature of modern Christian cemeteries. "Dogmatic inscriptions are very abundant, and occur in all the cemeteries. Many are prior to the peace, and accordingly convey to us with absolute certainty the faith of the primitive Church. The principal Christian dogmas are expressed in the inscriptions, in terms occasionally somewhat veiled, yet admitting no manner of doubt." [2]

[2] Marucchi.

FAITH IN ONE GOD.

We know that it was customary with the pagans to write on the tomb: D. M. (*diis manibus*). But with Christianity there appears a new formula, which contains a profession of faith in one God alone: In Nomine Dei: ἐν Θεῷ.

VIII . IN NOMINE . DEI . INP
VIII DXXIII DE CESIT
NO CON PRENTES
TO TI . TRES . HIC . CAPUT . ADCAPUT
(*Cemetery of Cyriac . Lateran Museum VIII, 2.*)

And Boldetti adduces a still more explicit phrase:

IN . UNU . DEU . CREDIDIT.

FAITH IN THE DIVINITY OF CHRIST.

There are, it may be said, innumerable inscriptions attesting faith in the divinity of Jesus Christ, and exceedingly common are the expressions: In Deo Christo, in ☧ Deo, ἐνθεῷ χριστῷ, ἐν Θεῷ κυρίῳ χριστῷ, *etc.*

IN D. CRISTO
OMITIAOPE FILIE CARISSIME DO
ENI INNOCENTISSIME PVELLE QV
DIES VIII ORAS V IN PACE CVM
(IN DEO CHRISTO)
(*Cemetery of Cyriac. Lateran Museum, VIII, 3.*)

AEQVILIO . N ☧ DEO . INNOFITO
BENE . MERENTI . QVI VIXIT
AN . XXVI . *M* . *V* . *D* . IIII . DEC . III NON . AVG.
(IN CHRISTO DEO).
(*Cemetery of Cyriac. Lateran Museum, VIII, 4.*)

In a Greek inscription, Cemetery of Priscilla, we read: "We live in God the Christ, Son of God, Saviour."

CECILIVS . MARITVS . CECILIAE
PLACIDIANAE . CONIUGI . OPTIME
MELORIAE . CVM . QVA . VIXI . AMNIS X. .
BENE . SE . NE . VLLA . QVE RELLA ΙΧΘΥΣ
(*Cemetery of Priscilla. Lateran Museum, VII, 3.*)

It has already been said that the letters ΙΧΘΥΣ are interpreted: *Jesus Christus Dei Filius Salvator* (Jesus Christ, Son of God, Saviour).

FAITH IN THE HOLY SPIRIT.

A stone in the Cemetery of Callistus contains these words: *Vibas in Spiritu Sancto.* A stone in the Kircherian Museum reads: Ἐν ἁγίῳ πνεύματι Θεοῦ.

FAITH IN THE HOLY TRINITY.

In the Cemetery of Domitilla there is this inscription:

IUCUNDIANUS QUI CREDIDIT
IN CRISTUM JESUM VIVIT IN
PATRE . ET . FILIO . ET . ISPIRITU SANCTO

FAITH IN THE LIFE EVERLASTING AND IN THE COMMUNION OF THE SAINTS.

There is no occasion to linger in proving the belief of the primitive Christians in the life everlasting; for this is the dominant thought of all the ancient Christian epigraphic literature. And the phrases very often recur: *vivas in Deo, in pace, in refrigerio,* etc.

M. E. M
UTULIUS CALLIGONUS
SEMPER IN D. VIVAS
DULCIS ANIMA
(*Lateran Museum, XI, 5.*)

AGAPE VIBES
IN AETERNUM
(*Lateran Museum, IX, 30.*)

PRIVATA . DULCIS
IN . REFRIGERIO
ET . IN . PACE [3]

In the Cemetery of Priscilla there is an inscription reading: *until the everlasting resurrection.*

[3] De Rossi, *Bulletino,* 1886, p. 29.

In the Communion of the Saints three elements are distinguished: veneration of the Saints (Church Triumphant); our prayers for the dead (Church Suffering); and the prayers of the Saints and of the dead for us (Church Militant). All this appears clearly expressed in a multitude of inscriptions; but I must limit myself to these few citations:

PETRUS ET PANCARA BOTUM PO
SVENT MARTYRE FELICITATI
(*Cemetery of St. Felicitas.*)

MARTYRES . SANCTI
IN . MENTE . HAVITE
MARIA (*Aquileia.*)

SOMNO HETERNALI
AURELIUS . GEMELLUS . QUI BIXIT . AN III
ET MESES VIII . DIES . XVII . MATER FILIO
CARISSIMO . BENAEMERENTI . FECIT . IN PAC
CONMANDO BASILLA INNOCENTIA GEMELLI
(*Cemetery of Basilla. Lateran Museum, VIII, 16.*)

CUIQUE VITAE SUAE TESTIMONIO SANCTI
MARTYRES APUD DEUM ET ☧ ERUNT ADVOCATI. . . .
(*St. Laurence outside the Walls.*)

UT QUISQUE DE FRATRIBUS LEGERIT ROGET DEUM UT SANCTO
ET INNOCENTE SPIRITO AD DEUM SUSCIPIATUR.
(*Lateran Museum.*)

REFRIGERET . TIBI . DEUS . ET CHRISTUS.
ET DOMINI . NOSTRI . ADEODATUS ET FELIX
(*Graffito, Cemetery of Commodilla.*)

EUCHARIS . EST . MATER . PIUS . ET PATER . EST MIHI
VOS . PRECOR . O . FRATRES . ORARE . HUC . QUANDO VENITIS
ET . PRECIBUS . TOTIS . PATREM . NATUNQUE . ROGATIS
SIT . VESTRAE . MENTIS . AGAPES . CARAE . MEMINISSE
UT . DEUS . OMNIPOTENS . AGAPEN . IN . SAECULA . SERVET
SABBATI DULCIS
ANIMA PETE ET RO
GA PRO FRATRES ET
SODALES TUOS
(*Cemetery of Saints Gordianus and Epimachus.*
From Muratori: *Nov. Thes.*, p. 1934.)

IBAS
IN PACE ET PETE
PRO NOBIS.

(*Cemetery of Domitilla.*)

ATTICE
DORMI IN PACE
DE TUA INCOLUMITATE
SECURUS ET PRO NOSTRIS
PECCATIS . PETE . SOLLICITUS

(*Capitoline Museum.*)

THE SACRAMENTS.

Baptism. To say that some one had received the grace of baptism, they were wont to use these expressions: "gratiam sanctam consecutus est," "fidem accepit"; or simply, "accepit," "percepit," "fidelis de saeculo recessit," "post susceptionem," etc.

Here is an inscription recording the administration of baptism to a child in peril of death, "ob periculum mortis":

QUI CUM SOLDU (SOLIDE) AMATUS FUISSET A MAIORE
SUA ET VIDIT HUNC MORTI CONSTITUM ESSE
PETIVIT DE AECLESIA UT FIDELIS DE SECOLO RECESSISSET.

TUCHE . DULCIS
VIXIT ANNO . UNO
MENSIBUS . X . DIEB . XV
ACCEPIT . VIII . K
REDDIDIT . DIE . SS.

(*Cemetery of Priscilla.*)

Confirmation. This sacrament was expressed by the formula: "signatus," "consignatus".

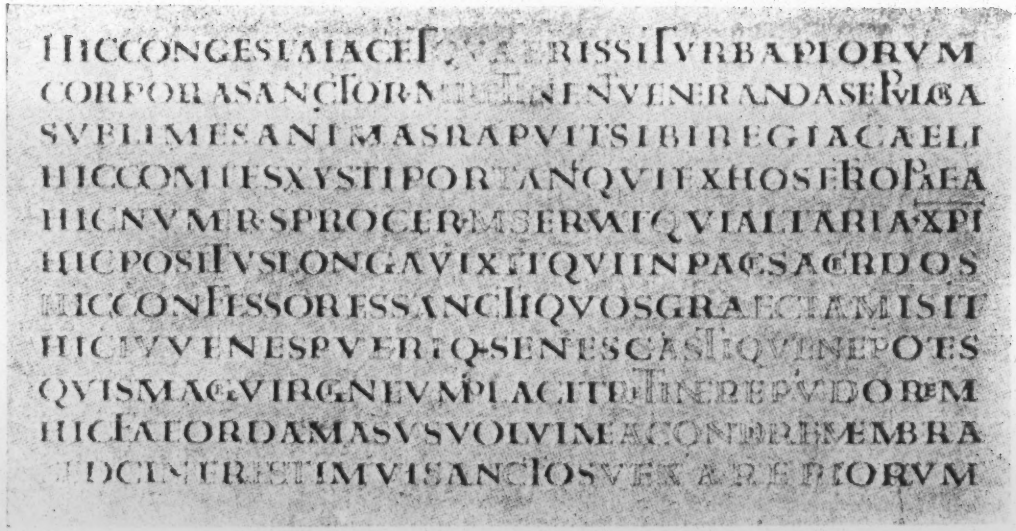
SIGNATUS . MUNERE . CHRISTI

(*Bolsena.*)

CONSIGNATA . A . SIBERIO PAPA

(*Spoletum.*)

Holy Eucharist. Of great renown are the inscriptions of Pectorius and Abercius. That of Pectorius was found at Autun in 1839, and probably dates back to the beginning of the third century.


HIC CONGESTA IACET
CORPORA SANCTORUM
SVBLIMES ANIMAS RAPVIT SIBI REGIA CAELI
HIC COMITES XYSTI PORTAM QVIETE XHOSTE RO
HIC NVMERVS PROCERVM SERVATQ VIALIA RIA XPI
HIC CONFESSORES SANCTI QVOS GRAECIA MISIT
HIC IVVENES PVERIQ SENES CASTIQVE NEPOTES
QVIS MAGNVS VIRGO NEVM PLACITO IN REPVDIO REM
HIC EA TOR DAMASVS VOLVI MEA CONDERE MEMBRA
DCINERE ISTIM VIS ANCTOS VEXARE PIORVM

INSCRIPTION BY ST. DAMASUS IN THE CHAPEL OF THE POPES.

EXAMPLES FROM THE CEMETERIES OF PRISCILLA AND CALLISTUS

Ἰχθύς ο(ὐρανίου Θε)ῖον γένος ἤτορι σεμνῷ
Χρῆσε λαβῶ (ν πηγὴ) ν ἀμβροτον ἐν βροτέσις
Θεσπεσίων ὑδάτ(ω)ν τὴν σὴν φίλε θάλπεο ψυχ(ήν)
Ὕδασιν ἀεινάοις πλουτοδότου σοφίης
Σωτῆρος δὲ ἁγίων μελιηδέα λάμβαν(ε βρῶσιν)
Ἔσθιε πινάων ἰχθὺν ἔχων παλάμαις.

"Piscis caelestis divinum genus corde puro utere, hausta inter mortales immortali fonte aquarum divinitus manantium. Tuam, amice, foveto animam aquis perennibus sapientiae largientis divitias, Salvatoris sanctorum dulcem sume cibum; manduca esauriens piscem tenens manibus."

Armellini renders this as follows: "O divine race of the heavenly *Icthus*, partake with reverent hearts of immortal wells among the living. Refresh thy soul, Friend, with perpetual waters of lavish wisdom. Take and eat the delectable sweetness of the Saviour of Saints. Eat and drink, holding *Icthus* in thy hands."

The Eucharistic suggestion is thus clear and positive, nor does it call for comment. The allusion to the ancient liturgy: *eat, drink*, holding *Icthus in thy hands*, excludes every other mystical sense, and refers to the material species of the Eucharist.

Abercius was a bishop of Hieropolis in Phrygia, prior to 266, who prepared for himself a burial column with the following inscription carved on three sides.

First Side:

1. Ἐκλεκτῆς πόλεως ὁ πολει τῆς τοῦτ ἐποίησα	Electae civitatis hoc feci
2. ζῶν ἵν'. ἔχω καιρῷ σώματος ἐνθα θέσιν	Vivens ut habeam (cum tempus erit) corporis hic sedem
3. οὔνομ' Αβέρκιος ὢν ὁ μαθητὴς ποιμένος ἁγνοῦ	Nomen mihi Abercius discipulus (sum) pastoris casti
4. ὃς βόσκει προβάτων ἀγέλας ὀρεσιν πεδίοις τε	Qui pascit ovium greges in montibus et agris
5. ὀφθαλμοὺς ὃς ἔχει μεγάλους πάντη καθορῶντας	Cui oculi sunt grandes ubique conspicientes
6. οὗτος γὰρ μ' ἐδίδαξε (τὰ ζωῆς) γράμματα πιστά	Is me docuit litteras fideles (vitae).

"Citizen of an elect city, this have I wrought still while I live; so that in season I may have some local abode for my body.

"Abercius, my name, and I am a disciple of a chaste shepherd, who pastures his flocks of sheep over mountains and plains; who has large eyes withal, which look down and see everywhere abroad. It was he, indeed, who taught me the faithful letters of life."

Second Side (Lateran Museum):

7. ΕΙΣ ΡΩΜΗν ὃς ἐπεμψεν ΕΜΕΝ ΒΑΣΙΛΕίαν ἀθρῆσαι	Qui Romam me misit regnum contemplaturum
8. ΚΑΙ ΒΑΣΙΛΙΣσαν ἰδεῖν χρυσός ΤΟΛΟΝ ΧΡυσοπέδιλον	Visurumque reginam aurea stola aureis calceis decoram
9. ΛΑΟΝ ΔΕΙΔΟΝ ἐκεῖ λαμπράν ΣΦΡΑΓΕΙΔΑΝΕχοντα	Ibique vidi populum splendido sigillo insignem
10. ΚΑΙΣΥ ΡΙΗΣΠΕδον εἶδα ΚΑΙΑΣΤΕΑΠΑντα Νίσιβιν	Et Syriae vidi campos urbesque cunctas Nisibin quoque
11. ΕΥΦΡΑΤΗΝΔΙΑβας πᾶν ΤΗΔΕΣΧΟΝΣΥΝΟμίλους	Transgresso Euphrate. Ubique vero nactus sum (familiariter) colloquentes Paulum habens...
12. ΗΑΥΛΟΝΕΧΟΝΕΠΟ ΠΙΣΤΙΣ πάντη δε προῆγε	Fides vero ubique mihi dux fuit
13. ΚΑΙΠ ΑΡΗΘΗΚΕ τροθήν ΠΑΝΤΗΙΧΘΥΝΑπὸ πηγῆς	Praebuitque ubique cibum piscem e fonte
14. ΠΑΝΜΕΓΕΘΗΚΑΘ αρον ὸν ΕΔΡΑΣΑΤΟΠΑΡΘένος ἁγνή	Ingentem purum quem prehendit virgo casta
15. ΚΑΙΤΟΥΤΟΝΕΠΕδωκε φί ΛΟΙΣ ΕΣΘίειν δια παντός	Deditque amicis perpetuo edendum
16. οἶνον χρηστον ἔχουσα κέρασμα διδοῦσα μετ' ἄρτον	Vinum optimum habens ministrans (vinum aquae) mixtum cum pane.

Third Side:

17. Ταῦτα παρεστὼς εἶπον 'Αβέρκιος ὧδε γραφῆναι	Haec adstans Abercius dictavi hic inscribenda
18. ἑβδομηκοστὸν ἔτος καὶ δεύτερον ἦγον ἀληθῶς	Annum agens vere septuagesimum secundum
19. ταῦθ' ὁ νοῶν εὐξαιτο ὑπέρ 'βερκίου πᾶς ὁ συνιδός	Haec qui intelligit quique eadem sentit oret pro Abercio
20. οὐ μέντα τύμβῳ τις ἐμῷ ἕτερὸν τινα θήσαι	Neque quisquam sepulcro meo alterum superimponat
21. εἰ δ' οὔ 'Ρωμαῖων ταμείῳ θήσει δισχίλαια χρυσᾶ	Sin autem inferat aerario Romanorum aureos bis mille
22. καὶ χρηστῇ πατρίδι 'Ιερο πολει χίλια χρυσᾶ	Et optimae patriae Hieropoli aureos mille.

["Second Side", couplets 7-16:]

"Who sent me to Rome to admire the realm and to see the Queen all arrayed and sandaled in gold; and I saw there the people who have the splendid seal of grace. Of Syria, too, I saw the fields and sundry cities, together with Nisibis, beyond Euphrates. And everywhere, indeed, I found kindred company, discoursing familiarly of Paul. . . . Faith everywhere went before me, and supplied me food in the form of a Fish from the fountain: a large and wholesome Fish, caught by an Immaculate Virgin, that she gave to her friends for continual sustenance. Wine she had of the best; wine mixed with water, and served with bread."

["Third Side", couplets 17-22:]

"These things I myself dictated, standing by the monument, for inscription thereon, when I was already in my seventy-second year, forsooth; so that every one with intelligence might pray for Abercius. But neither let them bury another in my tomb: if they should, however, then they shall deposit two thousand gold pieces in the Roman treasury, and pay one thousand to my most excellent native Hieropolis."

Armellini construes a passage from the foregoing Second side: "Faith was my guide, and set before me for food the Fish which issued from a fountain of purest water, being borne in the arms of the Immaculate Virgin: she gives the same to her friends to eat, here and everywhere; also giving them delicious wine mixed with water and bread."

And Marucchi thus observes: "For those acquainted with the language of primitive Christian symbolism, the sense is obvious. The 'chaste shepherd' is the One in the Gospel, who gives His life for the sheep: *animam suam dat pro ovibus.* The 'very great fish': ΙΧΘΥΣ ΠΑΝΜΕΓΕΘΗΣ, is the fish mentioned by Tertullian: *nos pisculi secundum ἰχθύν nostrum Iesum Christum in aqua nascimur.* The 'realm', the 'Queen' beheld by Abercius in Rome, are the Christian community and the Church, distinguished above all others by their founders and their faith. The chaste virgin may signify either the Church or the Blessed Virgin herself. The rules of sacred reserve rendered this mysterious and symbolic language necessary; but those who were initiated understood fully: *haec qui intelligit quique eadem sentit* (whoever both discerns and thinks the same things)."

Penance. "The inscription of a certain *Adiutor* notes the Sacrament of Penance: "qui post acceptam poenitentiam migravit ad Dominum." (Marucchi.)

Orders. I will cite some epigraphs indicating the various degrees of the ecclesiastical hierarchy. It is known that the term bishop signified Pope [when used of the Bishop of Rome]. The most ancient inscriptions of the crypt of the Popes record the pontiffs under this very title: "Antenor Bishop"; "Fabian, Martyr and Bishop", etc.

ΔΙΟΝΥCΙΟΥ
ΙΑΤΡΟΥ
ΠΡΕCΒΥΤΕΡΟΥ

(*Sepulchre of Dionysius, physician and priest; Cemetery of Callistus.*)

LOCUS IMPORTUNI SUBDIAC . REG. QUARTAE
(*Cemetery of St. Agnes.*)

PAULUS EXORCISTA
DEO . MARTYRIES
(*Cemetery of Callistus.*)

SERBULUS EMIT BISOMU
A LEONTIU FOSSORE
(*Lateran Museum, X. 24.*)

Matrimony.

LUCRETIO TIMOTHEO
QUI VIXIT ANN LXXVI
BENEMERENTI IN PACE
VXOR ET FILII
(*Lateran Museum, XIII, 2.*)

DULCISSIMO FRATRI
FORTUNATO IN PACE
DP . V . NO OCT
(*Lateran Museum, XIII, 4.*)

Damasian Epigraphs.

St. Damasus was born toward the year 305, and died in 384. Pope and poet, archeologist and artist, most zealous reverencer and custodian of the relics and memorials of the martyrs, he restored the Catacombs, beautified the tombs, enlarged the galleries and flues for light, and sealed his distinc-

tive works with poetical epitaphs which celebrate, amid ejaculations of faith and in phrases inspired, the glorious deeds of the martyrs. His artist herein was Furius Dionysius Filocalus, who cut the epitaphs with his own beautiful and peculiar characters, very aptly styled "Filocalian", or "Damasian." This is borne out by the epigraph of Eusebius (St. Callistus), in which case the engraver has written, in vertical lines: *Furius Dionysius Filocalus scribsit—Damasi sui papae cultor atque amator.*[4]

These inscriptions of Damasus are highly important under the several aspects of history, dogma, literature, and topography. They have historical importance because Damasus had the true bent of an historian, and the opportunity of acquaintance with many documents, since he had passed all his youth among the archives of the church which furnished employment to his father. He is a conscientious narrator, citing his sources, and embracing tradition subject to some degree of reserve when he is not altogether sure of the genuineness of what is reported to him. "Haec audita refert Damasus, probat omnia Christus."[5] "Percursor retulit Damaso mihi cum puer essem."[6] "Credite per Damasum, fama refert," etc.

His epigraphs have a certain dogmatic importance because they contain prayers and other data to attest the antiquity of the dogma of the Communion of Saints; or passages demonstrating some other Catholic truth, such as the following on Tarcisius, martyr for the Eucharist.

PAR MERITUM QUICUMQUE LEGIS COGNOSCE DUORUM
QUIS DAMASUS RECTOR TITULOS POST PRAEMIA REDDIT
IUDAICUS POPULUS STEPHANUM MELIORA MONENTEM
PERCULERAT SAXIS TULERAT QUI EX HOSTE TROPAEUM
MARTYRIUM PRIMUS RAPUIT LEVITA FIDELIS
TARSICIUM SANCTUM CHRISTI SACRAMENTA GERENTEM
CUM MALE SONA MANUS PETERET VULGARE PROFANIS
IPSE ANIMAM POTIUS VOLUIT DIMITTERE CAESUS
PRODERE QUAM CANIBUS RABIDIS CAELESTIA MEMBRA.

[4] Written by Furius Dionysius Filocalus: one who reveres and loves Damasus his Pontiff.

[5] Carmina St. Hippolyti. [6] Carm. XXIII.

The poems of Damasus have a literary importance because of their comparatively high and honorable rank in the Christian Parnassus. St. Jerome calls Damasus "elegans in versibus scribendis: Virgilii non incurioris".

We may quote the beautiful invocation in the epitaph which he prepared for himself:

QUI GRADIENS PELAGI FLUCTUS COMPRESSIT AMAROS
VIVERE QUI PRAESTAT MORIENTIA SEMINA TERRAE
SOLVERE QUI POTUIT LAZARO SUA VINCULA MORTIS
POST TENEBRAS FRATREM POST TERTIA LUMINA SOLIS
AD SUPEROS ITERUM MARTHAE DONARE SORORI
POST CINERES DAMASUM FACIET QUIA SURGERE CREDO.

These metrical inscriptions have a topographical importance, in that they aid us to determine the site of some notable tombs in the cemeteries. I cite herewith the epigraph still extant in the Chapel of the Popes.

HIC CONGESTA IACET QUAERIS SI TURBA PRIORUM
CORPORA SANCTORUM RETINENT VENERANDA SEPULCRA
SUBLIMES ANIMAS RAPUIT SIBI REGIA COELI
HIC COMITES XYSTI PORTANT QUI EX HOSTE TROPAEA
HIC NUMERUS PROCERUM SERVAT QUI ALTARIA CHRISTI
HIC POSITUS LONGA VIXIT QUI IN PACE SACERDOS
HIC CONFESSORES SANCTI QUOS GRAECIA MISIT
HIC IUVENES PUERIQUE SENES CASTIQUE NEPOTES
QUIS MAGE VIRGINEUM PLACUIT RETINERE PUDOREM
HIC FATEOR DAMASUS VOLUI MEA CONDERE MEMBRA
SED CINERES TIMUI SANCTOS VEXARE PIORUM.

The example of Damasus was imitated by other Popes or priests, especially by Siricius. The group of epigraphs by his imitators, coming down to the sixth century, goes by the designation of pseudo-Damasian or Sirician inscriptions.

Graffiti, or Souvenir Inscriptions by Pilgrims.

These *graffiti* by pilgrims have no connexion with the ancient sepulchral frescoes, and must not be confounded therewith. The sepulchral *graffiti* are incised on fresh mortar; these, however, are scratched on dry plaster. The *graffiti* here concerned are souvenirs left by visiting pilgrims; they express prayers, invocations, and especially record the visitor's

name. Some date back to the time of the peace; from the fifth and sixth centuries we find Latin names; from the sixth century to the ninth there occur plenty of barbarian names—Gothic, Saxon, Lombard, etc.

These *graffiti* are preëminently of topographical importance, because they indicate the approximate site of crypts and famous relics, the goal of the pious pilgrims' yearning aspirations.

I shall close this review by noting the epigraphs termed "deprecatory", and those described as "consular", because dated with reference to the Consuls. These latter again fall within categories already considered.

ADIURO VOS PER CHRISTUM
NE MIHI AB ALIQUO VIO
LENTIAM FIAT ET NE SEPUL
CRUM MEUM VIOLETUR

MALE PEREAT INSEPVLTVS
IACEAT NON RESVRGAT
CVN IVDA PARTEM HABEAT
SIQVIS SEPULCRVM HVNC
VIOLAVERIT [7]
VIBIVS . FIMUS . R . VII . KAL . SEP .
DIC . IIII . ET . MAX . COS .

(*A. D. 290. Cemetery of Callistus.*) [8]

CELSO COSTANTINI.

Concordia Sagittaria, Italy.

PARISH PRIEST CONSULTORS IN THE UNITED STATES.

THE decree *Maxima cura*,[1] instituting the formalities to be observed in the administrative (without judicial trial) removal of parish priests or rectors in charge of souls, requires the appointment of Parish Priest Consultors.

These consultors, when a diocesan synod is held, are to be chosen, like synodal examiners, in synod according to canonically accepted rules ("juxta receptas normas"). No re-

[7] Aringhi, *Roma subterranea*, t. II, p. 174.

[8] G. B. De Rossi, *Inscript. christ.*, t. I, pp. 22-23.

[1] S. C. Consist., 20 August, 1910.

gulations have existed governing the selection of Parish Priest Consultors, since the office is of recent creation. The rules in question then are those that have been in vogue for the appointment of synodal examiners. Here again no clearly defined method of procedure was ever prescribed. The Council of Trent[2] merely decreed: 1. that examiners be proposed in synod by the bishop or vicar general (the clergy has no right to suggest candidates); 2. that those thus proposed meet the approbation of the synod ("Examinatores . . . proponantur; qui synodo satisfaciant et ab ea probentur"). The approval of the synod is expressed by a majority vote of the clergy present, secular and regular. The Sacred Congregation of the Council has declared that the voting may be conducted by secret ballot, or publicly, e. g. by standing, or otherwise according to the judgment of the Ordinary or the practice of the diocese. *Placentne isti?* or a similar form will suffice.

The same method obtains in selecting in synod Parish Priest Consultors. A general vote for all the nominees may be taken or each one may be considered separately. A candidate not receiving a majority vote is rejected; another is proposed in his place and submitted for approbation to the synod. If the names are merely announced, and no vote is taken through inadvertence or ignorance of the requirements, the act is surely illegal, and the consultors thus appointed are invalidly selected. Under these circumstances, were there no opposition, the Holy See would probably declare the appointment valid on the principle, "Qui tacet consentire videtur" (Reg. 43 in 6°); or grant a *sanatio;* or, if there appeared to be manifest opposition on the part of the clergy, would order an election.

When a diocesan synod is not convened, Parish Priest Consultors may be chosen out of synod. In this case two things are requisite: first, the consent or at least the advice (the law is not clear) of the *diocesan* consultors to act out of synod; secondly, a majority vote of the same diocesan consultors in the actual approval of the candidates suggested by the bishop. When a vacancy occurs the same rule holds; the

[2] Sess. XXIV, c. 18, De Ref.

bishop proposes a candidate, who is accepted or rejected by the diocesan consultors.

The number of Parish Priest Consultors is left to the judgment of the bishop. Six would seem to meet all requirements; while there is no reason for a large number, since they cannot share the work. They hold office for five years, unless a diocesan synod be convoked within that period. An election is prescribed for every diocesan synod, no matter how short the term for which the consultors have served. There is no limit to the number of terms that individuals may hold the office. It might be well to advert that many of the meetings of our priests designated in common parlance as diocesan synods are not such in reality. Provision is made in the decree *Maxima cura* for the removal of a Parish Priest Consultor: a grave reason is necessary, e. g. a crime committed, incapacity or unfitness mental or physical, absence from the diocese, loss of reputation, etc., as well as the consent (majority vote) of the diocesan consultors. Parish priests or rectors only, secular or religious, are admissible to this office. A Parish Priest Consultor who resigns his parish ceases *ipso facto* to be consultor: but not so, if he is merely transferred to another parish. They should be men of mature age, gifted with prudence, moral virtue, experience and knowledge of things ecclesiastical. That they have degrees in theology or canon law is not required, if they are otherwise qualified. Priests of other dioceses may also be chosen in small dioceses, or whenever a just cause, e. g. a scarcity of suitable candidates, exists. Judgment in this matter is left to the bishop, but his power of selecting externs is modified by the right of the synod or diocesan consultors to reject the subject proposed. A vicar general should not be named synodal examiner (S. C. Consist., 3 October, 1910), nor should he, for like reasons, be selected as Parish Priest Consultor.

The Parish Priest Consultors must promise under oath, taken once for all or before each individual case arising, not to divulge the secrets learned in the discharge of their duties, the discussions and other particulars of their meetings. The bishop is commanded to dismiss a Consultor guilty of violating this oath. Other penalties, *servatis servandis*, may be in-

flicted; while morally such Consultor is obliged to repair the injury suffered by his imprudence. It would seem too that, like synodal examiners, Parish Priest Consultors should take an oath of fidelity in the performance of their duties. This oath they take in synod, if present, otherwise in the presence of the bishop or his vicar.

A rector whose removal has been decreed by his bishop and two synodal examiners in accordance with the regulations of *Maxima cura,* may have recourse, within ten days of official notification of the decision, to the bishop for a revision of the acts in the case. It is in this revision of the acts that Parish Priest Consultors have a part. The bishop and the two senior (by reason of appointment, or priesthood, or age) Consultors determine: 1. whether the essential formalities prescribed by *Maxima cura* have been observed; 2. whether the reason alleged for removal has been solidly established. Anything necessary, in addition to the acts or papers in the case, to clear up these points is within their power, even the examining of other witnesses and documents, new investigations, etc., though the defendant has no right otherwise to produce new testimony. The voting on these points is secret, and the majority (two out of three) rules. The written record of the proceedings is signed by the bishop and both Consultors. One of the Consultors may act as secretary, or some one else may be deputed: in the latter case the secretary also signs the acts, and the twofold oath should be administered to him " de munere fideliter adimplendo " and " de secreto servando." The law however makes no mention of a secretary. If the recourse or appeal of the deposed rector is rejected, there is no further redress before diocesan authority, and the decree of removal is put into execution. Recourse may always be had to the Sacred Congregation of the Council. In this latter case the act will not delay the execution of the decree. The acceptance of the recourse by the bishop and the Parish Priest Consultors implies the non-removal of the pastor; its rejection signifies the confirmation of the decree of removal. In this latter event the bishop is obliged to *ask*, but not necessarily also to follow, the advice of the two Consultors in question in providing for the maintenance of the deposed rector. Where consent is not required, the vote need not be secret.

Lastly, Parish Priest Consultors do not serve in rotation. Another case arising, not the next two, but the same two, if not impeded or excluded for cause, will act with the bishop in the revision of the acts. Consultors should be rejected by the bishop if apt to be biased by friendship, enmity, or other cause. Prudence would also seem to suggest that the bishop set aside without question a Consultor reasonably objected to by the defendant.

ANDREW B. MEEHAN.
St. Bernard's Seminary, Rochester, N. Y.

TRUTH THE GUIDING PRINCIPLE IN CATHOLIC CHURCH ARCHITECTURE.

TO the earnest student and ardent lover of medieval Catholic architecture no theme could well be more congenial or more fraught with deep interest and profitable instruction than that which forms the leading subject of the present essay. Truth, ever precious and to be desired in every thought and action in life, is never more precious or inspiring than when it is exercised in work dedicated to the service of God, for in such truthful work must be associated another great and blessed prompting of the reverential and thankful heart—the spirit of sacrifice. That the consistent observance of truth in church-building calls for the constant exercise of generosity and self-denial must be evident to every thinking mind; for truthfulness is not twin sister to cheapness; and the latter has too often been resorted to as the specious apology for the absence of reality, and the consequent presence of sham and deceit.

A lie in architecture! A false representation in building! What do they amount to? Why need we distress ourselves about a little sham or make-believe, even should it extend to the altar of sacrifice? Has it not the merit of cheapness combined with remarkable deceptiveness? Alas! for such morality. Is there a single excuse possible for the deliberate and cunningly devised departure from truth which is intended to deceive the trustful or the unwary?

Here we are impelled to quote a few of Ruskin's glowing words, instead of attempting a paraphrase of them: "I

would," he says, "have the Spirit or Lamp of Truth clear in the hearts of our artists and handicraftsmen, not as if the truthful practice of handicrafts could far advance the cause of truth, but because I would fain see the handicrafts themselves urged by the spurs of chivalry; and it is, indeed, marvelous to see what power and universality there are in this single principle, and how in the consulting or forgetting of it lies half the dignity or decline of every art and act of man." After allusions to certain facts connected with poetry and painting, which are of no interest here, he pertinently remarks: "The violations of truth, which dishonor poetry and painting, are for the most part confined to the treatment of their subjects. But in architecture another and a less subtle, more contemptible, violation of truth is possible; a direct falsity of assertion respecting the nature of material, or the quantity of labor. And this is, in the full sense of the word, wrong; it is as truly deserving of reprobation as any other moral delinquency; it is unworthy alike of architects and of nations; and it has been a sign, wherever it has widely and with toleration existed, of a singular debasement of the arts; and that it is not a sign of worse than this, of a general want of severe probity, can be accounted for only by our knowledge of the strange separation which has for some centuries existed between the arts and all other subjects of human intellect, as matters of conscience."

The concluding words of the quotation just given find their full significance in the separation of the art of Catholic church-building as it was practised during the great ages of the Faith, and the art—if art it can be called—evidenced in the travesties of, or apologies for, Catholic church architecture and construction which are very generally perpetrated in the United States to-day. Oh, the sorrow and the shame of it all! for how easily could such a condition have been ameliorated, if not rendered altogether impossible, if there could have been some attention paid to the methods and inspiring principles which guided the designing and constructing of the matchless churches of France and England during the Middle Ages; and to have insisted on such methods and principles being rigidly adhered to in the erection of cathedrals and parish churches under their control. The great ecclesiastics of old

were in many instances architects of renown, as the records of several cathedrals show, and when not absolutely architects, in the sense we now understand the appellation, they were invariably the inspirers of all the noble proofs of their high aims and heaven-given genius which are still preserved for our instruction and admiration. But such instruction can only reach us if we are content to sit at the foot-stools of these great teachers, and drink deeply of the cup of inspiration they have so liberally provided; but to drink thus deeply we must sit with our hearts full of profound respect and due humility. They who seek a higher place, great in their fancied learning and self-conceit, will learn little of benefit to themselves or those they may serve.

It is greatly to be regretted that, so far as I know, in none of the great Catholic colleges or seminaries in the United States has a Chair of Ecclesiastical Architecture and Art been instituted; for from the teaching of an accomplished occupant of so dignified a chair warnings would have been given to, and lessons would have been learnt by, his students, which would have done much to improve the tone of thought among the priesthood on matters of church-building and adornment, and which would have led, we feel assured, to a more thorough realization of the grave responsibilities which must, and should, always rest on the builders of Catholic churches. These responsibilities were realized and zealously worked up to by the priestly builders in the golden epochs of ecclesiastical architecture—such as the days of the Hughs, of Lincoln—and they naturally led to the erection of temples and shrines that are now the despair of the would-be imitators. Following the immediately preceding remark, it will not be out of place to say a few words on the somewhat misunderstood subject of imitation in architecture. When it must be freely acknowledged that it would be impossible to surpass, in any worthy direction, the works of the great ecclesiastical architects—clerical or lay—of the Middle Ages, imitation becomes an imperative duty on the part of the Catholic church-builder. But how can imitation, in its only dignified and proper practice, be seriously contemplated when all the guiding principles in true church architecture and construction are, to a great extent, set aside through a certain indifference on the part of our church builders.

As we have substantially said elsewhere, it is surely to be regretted by all true and zealous Catholics that in modern church-building so little attention is being paid to the fundamental principles and the symbolical expression of Catholic architecture, as developed and consistently carried out in the great epochs of ecclesiastical art. The neglect of these sources of inspiration is recorded on almost all the churches built to-day, the architecture of which is essentially lifeless and devoid of any truly devotional or sacramental expression, or, indeed, any marked expression beyond that of ignorance and meretricious display, the latter, for the most part, being vulgar and untruthful.

This is an age of church-building which ought to produce good ecclesiastical architects, and it doubtless would do so, as we have already implied, were the clergy, on the one hand, inspired with the same love and zeal for true Christian and symbolical art which prevailed in the cloister during the Middle Ages, and, on the other hand, were architects imbued with that rare knowledge and reverence which would lead them to the old church buildings; there to learn from these works the deep and thoughtful lessons that are written in unmistakable characters on each clustered pillar and garlanded capital, each molded and soaring arch, each lordly tower, each rigid buttress, each storied window, and each spanning vault; and to realize in each feature of these wondrous churches, the symbolism, the deep devotion, and love of truth which guided their great builders. What modern ecclesiastical architecture has lost through the apathy and ignorance we have ventured to point out, no one can fully realize save one who has made Christian architecture a loving, life-long study among the great temples and hallowed shrines of medieval Christendom. Of the sacramentality, the fervent love, the prayerful devotion, the self-denial, the rejoicing in the truth, the treasures of the faith-inspired mind, and the willing labors of the hand, that the ancient Catholic churches teach the earnest student of ecclesiastical architecture, teeming volumes might be written, yet leaving much unrealized, much unsaid.

There are too many causes for the grievous shortcomings and failures in modern church-building, and these causes are

not far to seek. This is an age of ostentation, unreality, and meanness; not an age of humility, truth, and self-sacrifice; or a time of settled and deep faith. True devotional feeling is rarely, if ever, considered necessary in any branch of art, even when the art is devoted to the design and construction of the altar, or the adornment of the sanctuary. Are not these simple facts alone sufficient to account for all the failures perpetrated in our time? How truly has a devout and learned ecclesiastic said: [1]

A Catholic architect must be a Catholic at heart. Simple knowledge will no more enable a man to build up God's material, than His spiritual, temples. In ancient times, the finest buildings were designed by the holiest Bishops. Wykeham and Poore will occur to every churchman. And we have every reason to believe from God's Word, from Catholic consent, and even from philosophical principles, that such must always be the case.

Holy Scripture, in mentioning the selection of Bezaleel and Aholiab, as architects of the Tabernacle, expressly asserts them to have been filled "with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship." And this indeed is only a part of the blessing of the pure in heart; they see God the Fountain of Beauty, even in this life; as they shall see Him, the Fountain of Holiness, in the next. From Catholic consent we may learn the same truth. Why else was Ecclesiastical Architecture made a part of the profession of Clerks, than because it was considered that the purity and holiness of that profession fitted them for so great a work. . . .

Now, allowing the respectability which attaches itself to the profession of a modern architect, and the high character of many in that profession, none would assert that they, as a body, make it a matter of devotion and prayer, that they build in faith, and to the glory of God.

In truth, architecture has become too much a profession; it is made the means of gaining a livelihood, and is viewed as a path to honorable distinction, instead of being the study of the devout ecclesiastic, who matures his noble conception with the advantage of that profound meditation only attainable in the contemplative life; who, without thought of recompense or fame, has no end in view

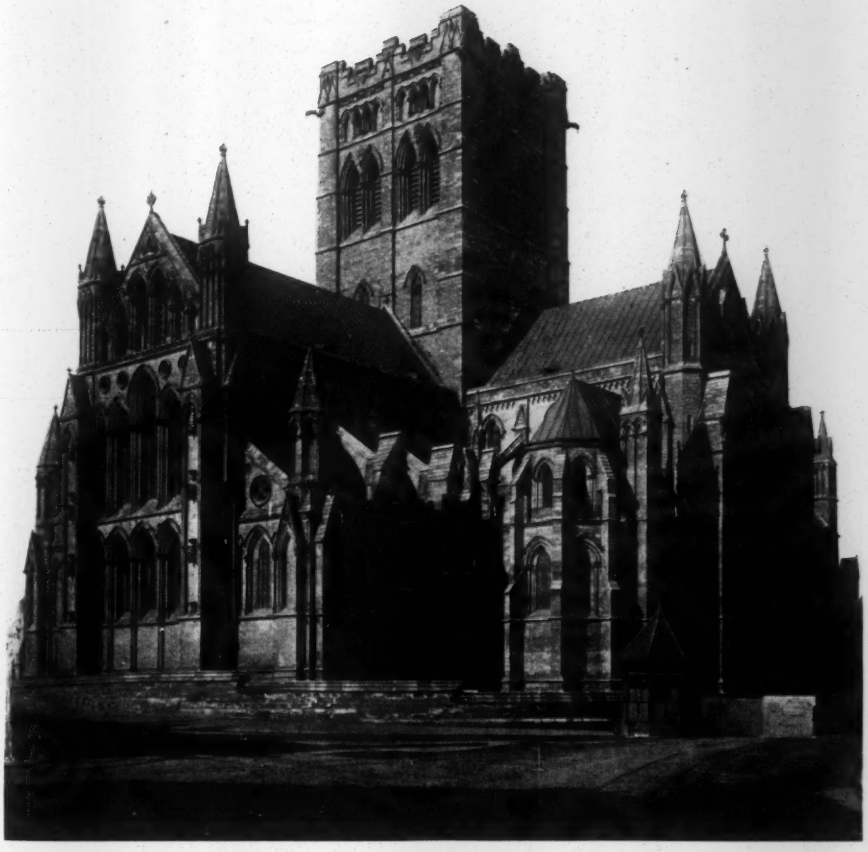
[1] The Rev. John Mason Neal, in the Introduction to his translation of the first book of the *Rationale Divinorum Officiorum*, of Durandus.

but the raising a temple, worthy of its high end, and emblematical of the faith which is to be maintained within its walls. It is clear that modern architects are in a very different position from their predecessors, with respect to these advantages. We are not prepared to say that none but monks ought to design churches, or that it is impossible for a professional architect to build with the devotion and faith of an earlier time. But we do protest against the merely business-like spirit of the modern profession, and demand from them a more elevated and directly religious habit of mind. . . . If architecture is anything more than a mere trade; if it is indeed a liberal, intellectual art, a true branch of poesy, let us prize its *reality* and *meaning* and *truthfulness*.

It is objected that architects have a right to the same professional conscience that is claimed, for instance, by a barrister. To which we can only reply, that it must be a strange morality which will justify a pleader in violating truth; and how much worse for an architect to violate truth in things immediately connected with the House and worship of God. It may be asked, "Do we mean to imply that a Church architect ought never to undertake any secular building." Perhaps, as things are, we cannot expect so much as this now; but we can never believe that the man who engages to design union-houses, or prisons, or assembly-rooms, and gives the dregs of his time to church-building, is likely to produce a good church, or, in short, can expect to be filled from above with the Spirit of Wisdom. . . .

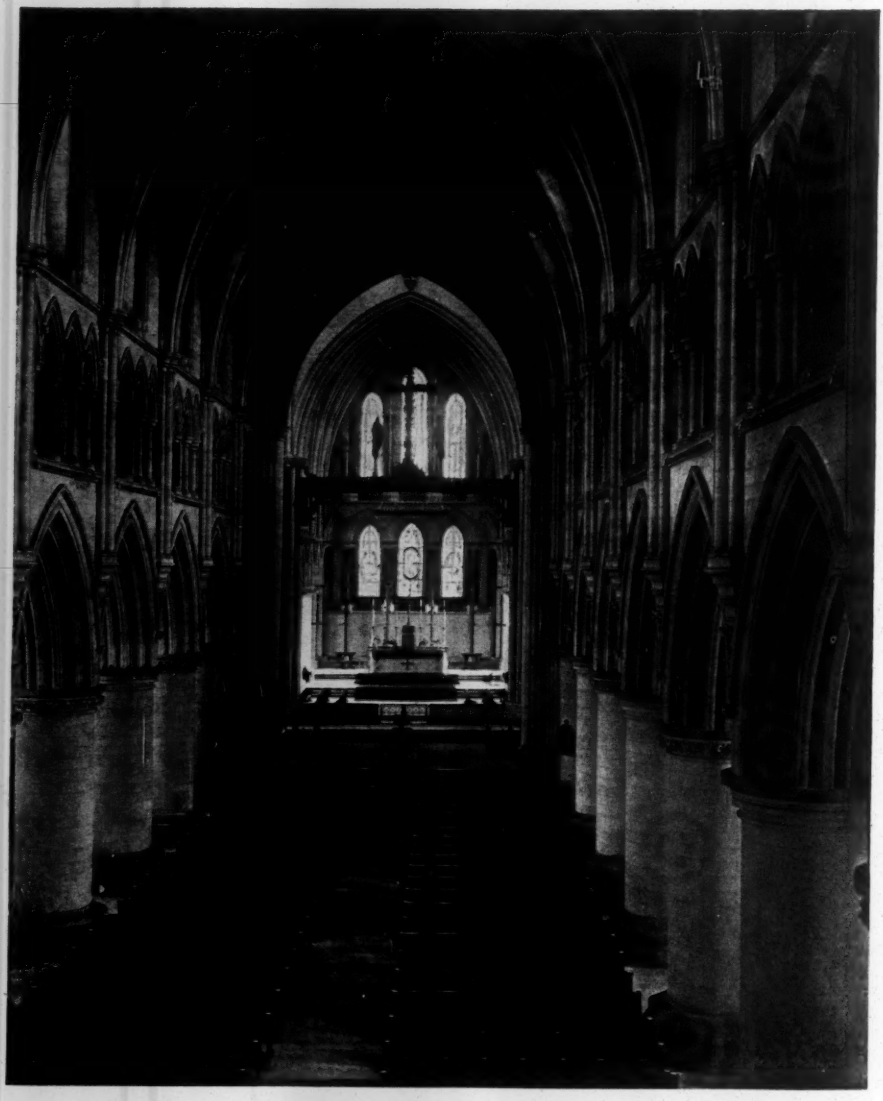
We fear, however, that very few, as yet, take that *religious* view of their profession which we have shown to be seemly, even if not essential. If, however, we succeed in proving that religion enters very largely into the principles of Church architecture, a religious *ethos,* we repeat, is *essential* to a Church architect. At all events, in an investigation into the differences between ancient and modern Church architecture, the contrast between the ancient and modern builders could not be overlooked; and it is not too much to hope that some, at least, may be struck with the fact that the deeply religious habits of the builders of old, the Hours, the cloister, the discipline, the obedience, resulted in their matchless works; while the worldliness, vanity, dissipation, and patronage of our own architects issue in unvarying and hopeless failure.

We said that there were philosophical reasons for the belief that we must have architects—before we can have buildings—like those of old. If it be true that an esoteric signification, or, as we shall call it, Sacramentality, ran through all the arrangements and details of Christian architecture, emblematical of Christian discipline, and suggested by Christian devotion; then must the discipline have



ST. JOHN'S CHURCH, NORWICH, ENGLAND.

A MODERN STRUCTURE FOLLOWING CLOSELY THE LINES OF EARLY ENGLISH GOTHIC
A THOROUGHLY HONEST AND DIGNIFIED BUILDING.



INTERIOR OF ST. JOHN'S CHURCH, NORWICH, ENGLAND.

NOTE THE STONE VAULTED CEILING. THE CHANCEL FURNITURE, WHILE CORRECTLY ARRANGED, IS ONLY TEMPORARY.

been practised, and the devotion felt, before a Christian Temple can be reared. That this esoteric meaning, or symbolism, does exist, we are now to endeavor to prove. We assert, then, that *Sacramentality* is that characteristic which so strikingly distinguishes ancient ecclesiastical architecture from our own. By this word we mean to convey the idea that by the outward and visible form is signified something inward and spiritual; that the material fabric symbolizes, embodies, figures, represents, expresses, answers to, some abstract meaning. Consequently, unless this ideal be itself true, or be rightly understood, he who seeks to build a Christian church may embody a false or incomplete or mistaken ideal, but will not develop the true one. . . . It must be Christian reality, the true expression of a true ideal, which makes Catholic architecture what it is. This Christian reality we would call Sacramentality, investing that symbolical truthfulness which it has in common with *every* true expression, with a greater force and holiness, both from the greater purity of the perfect truth which it embodies, and from the association which this name will give it with those adorable and consummate examples of the same principles, infinitely more developed, and infinitely more holy in the spiritual grace which they signify and convey—the Blessed Sacraments of the Church.

We offer no apology for the long quotation just made, deeming it more honest and seemly to give the learned writer's words verbatim than to paraphrase them; and, by so doing, assume an authorship to which we could lay no title. We take the same position with regard to quotations from the writings of Ruskin, for it must be evident to every student of art that no one can honestly write on the subject of Truth in Architecture without acknowledging the great service that champion of Truth has rendered to it, and without referring to the glowing words in which he has given to the world, and the church-building world in particular, his denunciations of falsity and sham. We have called him the champion of Truth. Are we not justified? He says:

There are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth forgives no insult, and endures no stain. We do not enough consider this, nor enough dread the slight and continual occasions of offence against her. We are too much in the habit of looking at falsehood in its darkest associations, and through the color of its worst purposes. That indignation which we profess to feel at deceit absolute, is indeed

only at deceit malicious. We resent calumny, hypocrisy, and treachery, because they harm us, not because they are untrue. Take the detraction and the mischief from the untruth, and we are little offended by it; turn it into praise, and we may be pleased with it. And yet it is not calumny nor treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly-spoken lie; the amiable fallacy, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partizan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which any man who pierces, we thank as we would thank one who dug a well in a desert; happy in that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.

How much more elevating our arts, and how much more ennobling our architecture would be, were they purged from their deceits and freed from their untruths. It is not too much to say that Christian architecture and its attendant arts will never again be worthy of the service to which they are dedicated until the "Lamp of Truth" illuminates every work of the architect and the artist.

With regard to the observance of truthfulness in church building, the following may be said: just in proportion to the observance of the great principle of Truth or Reality in all matters connected with the design, materials, and construction of a church, will the dignity of the work of our intellect and hands, and its worthiness as an offering to Him to whose service it is to be dedicated, prove to be. No being so weak and erring as man can ever achieve a perfect work, even though such a work may reasonably be considered within the powers given him, and directed by a religious ethos. Errors of judgment to which he is always prone, the influences of his immediate surroundings, deference to the opinions and caprices of others in authority, the limited command of materials and skilled labor, and other more or less compelling circumstances may, and doubtless will, militate against the perfection of his work; but no circumstances or pressure need, or should, make his work untruthful. Here we would warn the Catholic church architect against the "softly spoken lie" and the "amiable fallacy"; for it is just in such small conceits, in such subtly disguised untruths, that the chief meannesses of

mean architecture and building show their contemptibleness. The boldly displayed lie, the falsehood of which is so obvious that no one can well be deceived by it, is vile but harmless; vile in the one who perpetrates it and harmless to all save himself. The untruths which are intended to deceive, and are so disguised with seeming reality as to deceive the most observant and wary, and which usually accompany some vulgar or meretricious display, are those which deserve the most severe reprobation. Let us hope that they are sometimes admitted in thoughtlessness, or, what is more pardonable, in ignorance; but, in any case, they have a fatal effect upon the art in which they are practised. As Ruskin pertinently remarks: "If there were no other causes for the failures which of late have marked every great occasion for architectural exertion, these petty dishonesties would be enough to account for all. It is the first step and not the least toward greatness to do away with these; the first, because evidently and easily in our power. We may not be able to command good, or beautiful, or inventive architecture, but we *can* command an honest architecture; the meagreness of poverty may be pardoned, the sternness of utility respected, but what is there but scorn for the meanness of deception?" These words should be illuminated in letters of gold, and hung in every Catholic college and seminary in the United States; for, blame church architects as we may, the fact remains that they are frequently influenced (as we have experienced in certain quarters where truthfulness in church-building was held in little respect) by the views of those who engage them. We are proud to be able to say that throughout a practice of half a century no pressure has ever induced us to tell an architectural lie, or perpetrate a sham or deceit of any kind whatever. We may, to paraphrase the words of the champion of Truth, have failed to produce good, or beautiful, or inventive architecture; but we have produced honest architecture.

It must be borne in mind that honest architecture and building cannot be achieved without considerable sacrifice. On the one hand, a sacrifice must be made of many personal ideas and predilections; and, on the other hand, a liberal offering of money must be made, perhaps involving a sacrifice of some of our cherished luxuries. Even the simplest treat-

ments of the humbler materials suitable for use in church building, put together lovingly and truthfully, are likely to cost more in thought and money than the shams and subterfuges which are now too often looked upon as clever and pretty by those who should stamp them out with indignation and disgust. And let us assure the reader that until such multitudinous shams and subterfuges are so stamped out of Catholic church architecture, it will never again assert its dignity in the sight of man or its worthiness in the sight of the Great Architect of the Universe.

Is it not truly said that it is our bounden duty to offer to God, "not only the firstlings of the herd and fold, not only of the fruits of the earth and the tithe of time, but of all the treasures of wisdom and beauty; of the thought that invents, and the hand that labors; of the wealth of wood, and the weight of stone; of the strength of iron, and the light of gold. . . . God never forgets any work or labor of love; and whatever it may be of which the first and best proportions or powers have been presented to Him, He will multiply and increase sevenfold. Therefore, though it may not be necessarily the interest of religion to admit the service of the arts, the arts will never flourish until they have been primarily devoted to that service—devoted, both by architect and employer; by the one in scrupulous, earnest, affectionate design; by the other in expenditure at least more frank, at least less calculating, than that he would admit in the indulgence of his own private feelings. Let this principle be once fairly acknowledged among us, and however it may be chilled and repressed in practice, however feeble may be its real influence, however the sacredness of it may be diminished by counter-workings of vanity and self-interest, yet its mere acknowledgment would bring a reward; and with the present accumulation of means and of intellect, there would be such an impulse and vitality given to art as it has not felt since the thirteenth century. And I do not assert this as other than a national consequence. I should, indeed, expect a larger measure of every great and spiritual faculty to be always given where those faculties had been wisely and religiously employed; but the impulse to which I refer, would be, humanly speaking, certain; and would naturally result from obedience to the two

great conditions enforced by the Spirit of Sacrifice, first, that we should in everything do our best, and, secondly, that we should consider increase of apparent labor as an increase of beauty in the building. For the first: it is alone enough to secure success, and it is for want of observing it that we continually fail. We are none of us so good architects as to be able to work habitually beneath our strength; and yet there is not a building that I know of, lately raised, wherein it is not sufficiently evident that neither architect nor builder has done his best. It is the special characteristic of modern work. All old nearly has been hard work. It may be the hard work of children, of barbarians, of rustics; but it is always their utmost. Ours has so constantly the look of money's work, of a stopping short wherever and whenever we can, of a lazy compliance with low conditions; never a fair putting forth of our strength. Let us be done [and especially let Catholic church architects be done] with this class of work at once; cast off every temptation to it; do not let us degrade ourselves voluntarily, and then mutter and mourn over our shortcomings; let us confess our poverty or our parsimony, but not belie our human intellect. It is not even a question of how *much* we are to do, but how it is to be done; it is not a question of doing more, but of doing better. Do not let us boss our roofs with wretched, half-worked, blunt-edged rosettes; do not let us flank our gates with rigid imitations of medieval statuary. Such things are mere insults to common sense, and only unfit us for feeling the nobility of their prototypes. We have so much, suppose, to be spent in decoration; let us go to the Flaxman of his time, whoever he may be, and bid him carve for us a single statue, frieze, or capital, or as many as we can afford, compelling upon him the one condition, that they shall be the best he can do, place them where they will be of the most value, and be content. Our other capitals may be mere blocks, and our niches empty. No matter; better our work unfinished than all bad. It may be that we do not desire ornament of so high an order; choose, then, a less developed style, also, if you will, rougher material; the law which we are enforcing requires only that what we pretend to do and to give, shall both be the best of their kind; choose, therefore, the Norman hatchet work, instead of the

Flaxman frieze and statue, but let it be the best hatchet work, and if you cannot afford marble, use Caen-stone, but from the best bed; and if not stone, brick, but the best brick; preferring always what is good of a lower order of work or material, to what is bad of a higher; for this is not only the way to improve every kind of work, and to put every kind of material to better use, but it is more honest and unpretending and is in just harmony with other just, upright, and manly principles."

We may now say a few words respecting the deceits and falsities of materials and construction, which have done so much to lower the standard of church architecture and building in the United States, and which appear to be still in favor among architects and builders. The necessity for truth in all work erected to the glory, and dedicated to the service of God, seems to be largely ignored; and it is indeed rare to see an impressive instance of an earnest striving after truth from the great motive which should dictate it. The church builder seems too often to forget that his thoughts and actions are bare in the sight of the Almighty God. How can he expect a blessing to attend his labors, when dishonesty and falsehood pervade his work in the service of the Faith? If such dishonesty and falsehood did no more than debase his own moral character it would do too much; but his untruthful work is widespread in its degrading effects. Compare, for one moment, the elevation of the mind experienced by the worshiper who kneels in devotion in such buildings as the majestic churches erected by the love and piety of Catholics during the Middle Ages, in which everything is truthful, beautiful, symbolical, and largely sacramental; with the feeling of depression and suspicion which must affect the truth-loving and sensitive mind of the devout worshiper who kneels in a Catholic church of to-day in which he is surrounded with imitation materials and lath-and-plaster shams and abominations, devoid of one elevating thought in their production, one element of beauty, dead in their want of symbolism, and false to every inspiring conception of sacramentality.

The question before the Church to-day in this matter of church-building, is, we venture to think, a serious and all-

important one; bearing in view that the ideas and calls of a more highly trained, a more exacting, and a more travel-experienced people, of a future day, should be well considered. This simple, but far-reaching question ought to be answered by those in authority in every diocese. Is such untruthful, perishable, and degrading work, as is now almost universally perpetrated, to be allowed to continue in connexion with Catholic church building, or is it to be forbidden in future work? It is not too much to say that the future status of Catholic church architecture, and its influence on the minds of the people in the United States, depend upon the answer to this question. It must never be forgotten that the history of a people and its religion has, in all times, been written in its architecture.

The sham which is at the present time the most rampant, and perhaps the most regrettable, in the construction of Catholic churches in the United States, and which, fortunately, does not receive ready recognition in the Old World, is that abomination of all truth-lovers—and that which should be condemned by every conscientious Catholic churchman and architect—namely, the poverty-stricken and perishable lath-and-plaster erection, formed in poor and invariably incorrect imitation of the true and durable stone vaulting of the cathedrals and important monastic churches of the Middle Ages. To every lover of true Catholic architecture, surely a sham or architectural lie of so great a magnitude as this one invariably is must always appear an irremediable disgrace to the church in which the folly or ignorance of the architect or employer has placed it. It is difficult to account for this craze in modern church-building—a craze it seems to be—for it has nothing save poor imitation, and a tendency to deceive the uneducated eye, to recommend it, if such can be said to recommend anything so absolutely devoid of truth. It is more than probable that the craze alluded to has originated, and been fostered, in the ignorance of the truthful and consistent practice of the great Catholic architects of Europe, who only constructed vaults when churches were designed and properly built for their reception. It must be acknowledged that the stone vaults of the great medieval churches are, in some respects, their most characteristic and impressive fea-

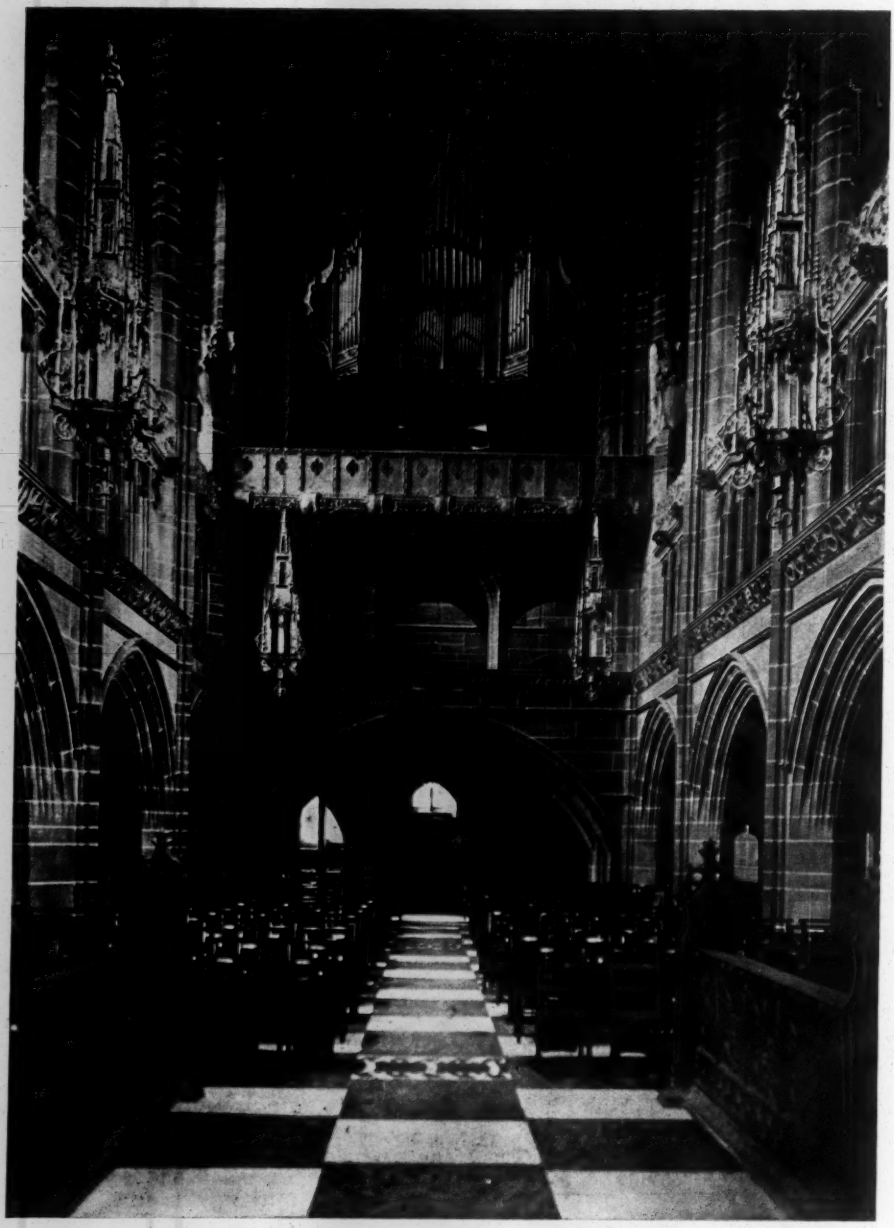
tures. It seems little short of a crime to parody such noble works of Catholic inspiration, in miserable, inch-thick plaster, even in the flimsy churches which are deemed sufficient for the service of God to-day. If a proper survey were taken of the many noble parish churches in England, erected by the Catholic builders of the Middle Ages, and their beautiful open-timber roofs, often richly illuminated with colors and gilding, were carefully studied, we think the folly of perpetrating false vaulting would become apparent to every honest mind, and would quickly give place to roofs designed on the principles of truth and beauty sacred to the Church for so many centuries. We may ask: What will be the appearance of all the inch-thick, lath-and-plaster, vault-like ceilings when, in the course of a short time, their materials reach the stage of decay to which they are already hastening, and which will utterly destroy their stability? Every drop of water which may fall from an imperfect or time-worn roof will hurry that decay; while it will immediately disfigure any decoration that may have been applied to the plaster coating with the view of covering its nakedness.

We have said that the practice of sham vaulting, prevalent as it is in the United States, is not encouraged in the Old World; and in support of this statement we may direct attention to the recently erected Catholic Cathedral of Norwich, exterior and interior views of which are here given. In the latter view it will be seen that the vaulting is truthfully constructed, precisely as in medieval times; and that truth, both in materials and construction, pervades every portion of the interior. This is a lesson that both American ecclesiastics and architects would do well to take to heart. The design and treatment of the exterior are also worthy of attention, presenting, as they do, some beautiful groupings and details, peculiar to the Early Pointed architecture of England. We commend this design to the attention of all Catholic church-builders in the United States.

Lesser in extent, but no less objectionable, is the employment of cheap materials, fabricated to imitate those that should be used, but which parsimony has decided against. In these cheap materials, great care and ingenuity are devoted to produce results as deceptive as possible. Chief among

INTERIOR OF ST. PETER'S CHURCH, NORWICH, ENGLAND.

THE COLUMNS AND ARCHES ARE OF STONE, THE ROOF OF WOOD. AN HONEST METHOD OF CONSTRUCTION.



LADY CHAPEL. LIVERPOOL CATHEDRAL.

A BEAUTIFUL EXAMPLE OF MODERN GOTHIC DESIGNED BY A DISTINGUISHED CATHOLIC ARCHITECT. THE CEILING IS VAULTED IN STONE. THE DETAIL IS UNUSUALLY INTERESTING.

these are imitation marbles, which, skinned around wooden or iron cores, are intended to convey the idea that solid marble has been used; the imposition being extended by the addition of plaster capitals, cast to imitate hand-carving, and sanded over, or painted, to convey the idea of solid stone. "The meagreness of poverty may be pardoned, the sternness of utility respected; but what is there but scorn for the meanness of deception?"

We cannot, without an undesirable extension of this article, discuss the absence of, and the necessity for the full observance of the principle of Truth in church building at much greater length; it is almost sufficient to point—as a warning to architects and their priestly employers—to the incontrovertible fact that it is impossible for noble and worthy church architecture and building to exist where deceptions with respect to the materials used, and falsehoods with regard to the modes of construction, are indulged in. Under no conditions should one material be so treated as to represent another and more costly material. Mean, indeed, in the too long catalogue of shams and falsehoods, is wood worked and sanded over and falsely joined to represent carefully cut stone. This is a common expedient in the case of window-tracery. If stone tracery cannot be afforded or obtained, then let the architect be content with windows which require no tracery; and if even then woodwork has to be used, let it be known to all men that it is honest woodwork; and see that it is the best of its kind. Anything, however humble through necessity, is better than a lie. The architect can take pride in his good and truthful woodwork, whilst he can only blush at his sanded deceits.

A few words may be said on the subject of painting. The application of paint to any material suitable to receive it, and which may be better preserved by it, is in no way to be condemned, providing it is not used to deceive the eye as to the material on which it is applied. The most flagrant abuse of painting is its use in the "graining" of some common wood so as to represent some rare or expensive one, and the painting of any surface so as to represent some choice and valuable marble. Both these too common methods are sinful, especially when used within a church, just in proportion to their power to deceive. Bad work in these directions, though it may

hardly reach the point of deception, unless at a considerable distance from the eye, is despicable, and clever (?) work, calculated and intended to deceive, is sinful. It is melancholy to hear workmen who have devoted half a lifetime, perhaps, to such deceptive work, priding themselves on their skill in "graining" and "marbling"; they are ignoble arts—if arts they can be called.

All such deceptions are to be condemned. "Do not let us lie at all. Do not think of one fallacy as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly soot from the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest."

In conclusion, we may allude to the very common fallacy which consists in the substitution of cast and machine-made work—chiefly ornamental—for that properly the work of the trained mind and hand; and, in doing so, we shall once more employ the glowing words of the greatest writer—who has ever championed the cause of Truth in church architecture and building. He says:

> There are two reasons, both weighty, against this practice; one, that all cast and machine work is bad, as work; the other, that it is dishonest. . . . Its dishonesty, which, to my mind, is of the grossest kind, is, I think, a sufficient reason to determine absolute and unconditional rejection of it.
>
> Ornament has two entirely distinct sources of agreeableness; one, that the abstract beauty of its forms, which, for the present, we will suppose to be the same whether they come from the hand or the machine; the other, the sense of human labor and care spent upon it. How great this latter influence we may perhaps judge, by considering that there is not a cluster of weeds growing in any cranny of ruin which has not a beauty in all respects *nearly* equal, and, in some, immeasurably superior, to that of the most elaborate sculpture of its stones; and that all our interest in the carved work, our sense of its richness, though it is tenfold less rich than the knots of grass beside it; of its delicacy, though a thousandfold less delicate; of its admirableness, though a millionfold less admirable; results from our consciousness of its being the work of poor, clumsy, toilsome man. Its true delightfulness depends on our discovering

in it a record of thoughts, and intents, and trials, and heart-breakings—of recoveries and joyfulnesses of success; all this *can* be traced by a practised eye, but, granting it even obscure, it is presumed or understood; and in that is the worth of the thing, just as much as the worth of anything else we call precious. The worth of a diamond is simply the understanding of the time it must take to look for it before it can be cut. It has an intrinsic value besides, which the diamond has not (for a diamond has no more real beauty than a piece of glass); but I do not speak of that at present; I place the two on the same ground; and I suppose that hand-wrought ornament can no more be generally known from machine work, than a diamond can be known from paste, nay, that the latter may deceive, for a moment, the mason's, as the other the jeweller's eye, and that it can be detected only by the closest examination. Yet exactly as a woman of feeling would not wear false jewels, so would a builder of honor disdain false ornaments. The using of them is just as downright and inexcusable a lie. You use that which pretends to a worth which it has not, which pretends to have cost, and to be what it did not, and is not; it is an imposition, a vulgarity, an impertinence, and a sin. Down with it to the ground, grind it to powder, leave its ragged place upon the wall, rather; you have not paid for it, you have no business with it, you do not want it. Nobody wants ornaments in this world, but everybody wants integrity. All the fair devices that ever were fancied, are not worth a lie. Leave your walls as bare as a planed board, or build them of baked mud and chopped straw, if need be, but do not rough-cast them with falsehood.

When the "Lamp of Truth" lights the labors of the architect and builder, and the "Spirit of Sacrifice" dwells in the hearts of the faithful, then, and then only, will Catholic architecture be aroused from its lethargy of centuries; and temples worthy of the Faith they symbolize will once more point their majestic spires to heaven.

GEORGE ASHDOWN AUDSLEY.

London, England.

BISHOP KETTELER AS A FACTOR IN NATIONAL POLITICS.

THE year 1866 marked a turning-point in European history, but notably in the history of the Catholic Church in Germany. The Austro-Prussian War did not merely alter the map of Germany: it made a change also in the relative positions of Catholicity and Protestantism. In the old Confederation of German states which included Austria, the Catholics had been in the majority. By the Treaty of Prague the moral and numerical support of 10,000,000 of their Austrian fellow Catholics was suddenly taken from them, and over night they found themselves in the unenviable position of a one-third minority. For them the situation was critical in the extreme. During the war their sympathies had on the whole been with Austria and its Catholic dynasty. What would be their lot under the hegemony of "Protestant" Prussia, especially of Prussia at the mercy of triumphant Liberalism actuated by the fanatical notion that it was Prussia's mission to decide for all times the world-war against Rome in favor of Protestantism and unbelief? Men's consciences were distraught, their minds obscured, their passions excited. The history of the past seemed a record of ruins; and the future augured no good. Right counsel was indeed at a premium, as the editor of the *Historisch-Politische Blätter* wrote at the time. Ketteler was the man to give it; and he felt himself called upon to do so. He had carefully worked out the intricate problems for himself; and the results were published in a volume entitled *Germany after the War of 1866,* of which the *Frankfurter Zeitung*[1] wrote: "Bishop von Ketteler's latest book is by no means written from the specifically Catholic point of view, but in a truly statesman-like spirit."

Germany after the War of 1866 quickly became the book of the day. Edition after edition issued from the press. Mgr. Pie, then Bishop of Poitiers, afterward Cardinal, had it immediately translated into French. From the correspondence between David Urquhart, the English diplomat and opponent of Palmerston, and the author, and from an interview which Lord Denbigh, then on a European journey, sought with Bishop Ketteler, it was evident that European statesmen

[1] 12 February, 1867.

began to reckon with the latter as a political power. Count Leo Thun, the aged Austrian statesman, repeatedly consulted him regarding the attitude which a Catholic minister of the Crown was to observe in the face of modern political paganism. The Hohenzollern, William I, despite the fact that the Bishop had to tell him many an unpalatable truth, appeared favorably impressed by the utterances of the churchman, in an audience during a short stop-over of the King at Mainz, in the following summer.

What the majority of the Catholics thought of Ketteler's work was expressed by a reviewer in the *Katholik* (Mainz), who wrote: "There is no doubt that *Germany after the War of 1866* takes a chief place among the literary publications of the day. If ever a good word was spoken at the right time, it is this word. And that a Catholic Bishop has spoken it can only fill us with joy. . . . Such a frank, fearless, Christian, German word is not merely opportune, it is necessary, as necessary as a piece of bread to a famished man, as a fresh breeze to a navigator after a deathly calm; it is as cheering as the bright sun after a dark and stormy night." [2]

But not everywhere was the volume welcomed with the same enthusiasm. It shared the fate of other works from the same pen, and, if to many it was a beacon-light, to others it became a blinding flash that caused them to stumble. Some misinterpreted and misunderstood it. There were those who imputed false motives to the author. In the opinion of others he was too favorable to Prussia, or else to Austria; some accused him of abject submission to the conqueror of Sadowa; others, of exciting the Catholics to hatred and mistrust of Prussia. Even a cursory glance at the contents of the book will show the injustice and one-sidedness of these criticisms, inspired as they were by party bias and personal antipathy.

Ketteler severely reprehends the unprincipled worship of success indulged in by so many, and which bade fair to become an epidemic. "The principles of morality and right apply also to higher politics, and injustice remains injustice even though through God's Providence good may come of it." [3] In the conflict between Austria and Prussia "formal

[2] Vol. 47, p. 377.

[3] *Deutschland nach dem Kriege von 1866*, 7th ed., p. 15.

right was evidently on the side of Austria."[4] But Prussia's injustice lies even deeper; "There was no need of taking advantage of the extreme embarrassment of the Hapsburgs in order to push Austria out of Germany by an agreement with the agents of the Italian Revolution and the assistance of the revolutionaries in Hungary."[5] "We shall never cease to deplore this deed—not because we are hostile to Prussia, but because we sincerely love it. . . . We should cover our face in shame and weep bitter tears for the action of our German Fatherland. . . ."

The war of 1866 with the annexations that followed in its wake Ketteler regarded as a violation of historical rights and of the fundamental principle of the law of nations.[6] On the other hand, he emphatically condemned the blind, irreconcilable opposition to Prussia, which was being heralded in so many quarters at that time. Austria's politics had not been straightforward in all respects, and might have been more conciliatory in many. The Progressist Party had pushed the Prussian Government to the wall. Austria, aware of this, might have made a concession to Bismarck without any violation of right and without detriment to its national honor. Neither does Ketteler forget to acknowledge all that is praiseworthy in the Prussian system of Government, especially the liberty enjoyed by the Church under the Constitution, which he does not hesitate to call "a real *Magna Charta* of religious peace for a religiously divided country like Germany."

Politically Ketteler was in favor of a united Germany under the leadership of Prussia. Austria was to be treated, not as a foreign power, but as the natural ally of the new empire. In this way the injustice of Sadowa might in some measure be atoned for and the sympathies of the Middle and South German States gradually gained.

But is was not really Ketteler's object to arouse political agitation by his brochure; his purpose was rather to banish the pessimism, the despondency and pusillanimity which had unfortunately taken hold of so many of his fellow countrymen and fellow Catholics in regard to the aims of the government.

[4] Op. cit., p. 44.
[5] Ibid.
[6] Ibid., pp. 57-58.

We do not favor that dismal view of life which, whenever injustice triumphs, forthwith thinks only of the retributive justice of God. . . . If we look on the war just ended as a misfortune fraught with the gravest dangers for the future of our country, this is but another reason for every German who loves his country to apply all his energies to the task of finding a way out of the threatening destruction.[7]

No single action of man on earth can be said to be in every respect disastrous. . . . In public life a great calamity is often the source of the greatest blessings. This truth will teach us not to ignore in such events the germs of good, of a beneficent renovation, in a word, the finger of God. We are therefore not to give ourselves over to murmurings of discontent, to making sour faces and indulging in lamentations, or to sit down idly with folded arms. However painful the visitations permitted by God may be, it is His purpose that they should benefit us; and they will be truly salutary, if we but recognize His designs in them and strive to turn them to good account. Animated by this cheering trustfulness we Christians are courageously to face the vicissitudes wrought in the world around us, and thus escape that pessimism, that dismal view of things, which paralyzes the energies of the soul and makes us fancy that it is all over with the world if God does not govern it according to our narrow human views.[8]

In his forecast of the future, Ketteler would not lose sight of the workingman's interests. The last chapter, perhaps the finest of the whole book, which bears the significant title: *Christ—Antichrist,* sets forth the necessity of dealing on a dogmatic and Christian basis with the solution of the labor question. He writes:

Other foundation for the State and the life of the State no man can lay, but that which is laid by God, Christ Jesus.

All economic efforts not based on religion and morality only widen the gulf that separates capital from labor, the rich from the poor, and bring that vast mass of men who live by the labor of their hands to a state in which they will be in want of the most indispensable necessaries of life, a state which is not only in itself barbarous, but which must necessarily end in frightful social conflicts between poverty and riches such as we meet with in the States of antiquity when they were on the verge of dissolution.

[7] Op. cit., pp. 67-68.
[8] Op. cit., pp. 8-12.

We will briefly resume the consequences of modern economic Liberalism and of the theories to which it owes its birth:

On the one hand, accumulation of capital; on the other, a proportionate increase in the number of those whose only means of gaining a livelihood is their daily labor;

The share in the benefits resulting from the coöperation of capital, industry, and labor, reduced for the workman to the barest necessaries of life;

Wages determined solely by the daily market-value of labor, by the supply and the demand, as in the case of merchandise, with this difference, that, when merchandise is supplied too abundantly, it can be stored up against better times, whereas the workingman is forced to deliver his goods, that is, his labor, at any price, no matter what the supply or demand may be, unless he cares to face the prospect of perishing with hunger; hence the tendency among workmen to underbid one another in times of industrial stagnation; hence all the decrease of wages below the barest necessaries of life, which is nothing else than slow death by starvation.

When his circumstances improve a little, the workingman easily yields to the temptation of making up for his previous privations by over-indulgence, with the result that, when hard times come again, he feels his destitution all the more keenly. According to a report laid before the English Parliament "on the means of subsistence of the poorest classes of work-people in England," whole sections of the population lack about a fourth-part of what was set down as the minimum indispensable for subsistence. The same report mentions several counties—not of Ireland, but of England—where more than half of the inhabitants are without sufficient nourishment for the preservation of health and vigor. . . . .

Such for the majority of workingmen are the necessary consequences of the principles of economic Liberalism; and when we remember that perhaps eighty out of every hundred human beings belong to the working-classes, we cannot close our eyes to the gravity of the social conditions toward which we are hastening.

For these unhappy results of its own doctrines modern economics has no satisfactory remedy to offer. . . . Some of the remedies advocated are so immoral and cruel that we should not have expected to hear mention made of them except in a pagan society. We will show by two examples to what extremes we have arrived on this point.

The remedies proposed by the Malthusians against over-population may be summed up as follows: Population tends to increase in a geometrical ratio, subsistence cannot increase faster than in an arithematical ratio; by increasing faster than the means of sub-

sistence, mankind brings want and misery on itself, and is in part, directly or indirectly, doomed to destruction. A child born in an overpopulous country has no natural right to the means of subsistence. A system of universal relief is an evil, because it can serve no other purpose than to increase the population and the prevalent distress. The only way out of the general misery is to restrain the increase of the population. The Government has a right to interfere in this matter by wise legislation and police control; for the rest, poverty must be left to itself as much as possible.

Irreligious and anti-Christian political economy has brought things to such a pass that men are not ashamed to give public expression to such revolting principles as these: If there is an excess of population, "A portion of the human race must be sacrificed. This is a necessity of nature. Why give any further thought to it?" "A child born in an overpopulous country has no natural right to the means of subsistence—the laws and the police force must stop the increase of the inhabitants—poverty must be left to itself." It is by the application of such principles that men are turned into savages; and yet how widespread they are! The very language of these economists is an outrage on Christian sentiment; they speak of the workingman as one does of a thing that can be bought and sold, of stock in trade.

Another influential representative of modern economics, Stuart Mill, has set up the following system: Every human being has a right to be supported by its progenitors until it can look out for itself. To beget a being which one cannot or will not support is a crime. Undoubtedly, society must come to the aid of its suffering members, but it can insist that those who are supported at the public expense abstain from marriage. The only remedy for our social ills consists in propagating everywhere reasonable and voluntary moderation in regard to the number of children to be brought into the world. The Government has the right to promote this moderation by legal measures. Relief is out of the question until we regard the poor who beget children with the same feelings as we do drunkenness or any other physical disorder.[9]

To this pass, we repeat, has irreligious and anti-Christian political economy brought us, that such crimes can be publicly taught. We are not surprised that in England, in consequence of these doctrines, infanticide is practised to such an extent as to remind us of the morals of China.[10] In scientific treatises and public lectures the

[9] Ketteler refers his readers to F. A. Lange: *J. St. Mill's Ansichten über die Soziale Frage*, 1866, and *Historisch-Polit. Blaetter*, Vol. 57.

[10] Ketteler quotes in support of this assertion the official "Christmas Report for 1865," published by Dr. Lancaster, Coroner of Middlesex, and Ch. Perin, *De la Richesse*, Vol. II, p. 128.

abomination of impurity is unblushingly held up as a means for decreasing the number of children, and child-murder is preached as a remedy for the distress of the working-classes. Impurity and infanticide—these were the lowest depths to which corrupted paganism descended.

Christianity brought us the sublime ideal of the pure family, of the family in which, as the Apostle says, "the nuptial bed remains undefiled"—a word that of itself includes a world of blessings for the human race; and the short time that has elapsed since we turned our backs on Christianity has sufficed to throw us back into the horrors of paganism. In Christian families, however poor in this world's goods they may be, children with their God-like souls are the choicest benediction of heaven, the source of the purest joys of life, and a Christian father knows no sweeter consolation on his bed of death than to bless his virtuous offspring. In Christian families marriage is a moral, an august, a holy relation; a sublime chastity, watched over by the eye of God alone, protects the child from the first moment of its existence. This is still everywhere the case where the conscience is moulded by Christianity. Of all these priceless goods modern economics takes no account. By favoring the selfishness of capital in its most sordid shape, by promoting the accumulation of wealth in the hands of a few, it drives to despair the workingman who is condemned to fight empty-handed against overwhelming odds, and leaves him no other resource than counsels the most degrading, immoral, and barbarous: the murder of infants, "who have no right to existence", or impurity "to prevent them from being born".

This helplessness of economic Liberalism in the face of social misery finds its counterpart in the efforts of Social Democracy, with this difference, that the Socialists frankly sympathize with the working-classes in their distress. For the rest, their systems too are nothing but doctrinarian experiments of no real value for the solution of the labor problem. We are therefore justified in maintaining that, on the one hand, the difficulties resulting from the condition of the laboring-classes are alarmingly on the increase and that, on the other, all the theories of modern economics are radically incapable of providing a remedy. When the moral bond of union between men has been torn asunder, it is impossible to fill up the abyss that separates the rich from the poor: there is nothing left but the struggle for life and death.

Thus in every sphere of human activity the world is drawing near to the final solution; and this solution is to be found in Christ Jesus, in the doctrines and moral principles of Christianity.

In science, in international law, in political and social life, everywhere man is confronted by obligations imposed on him by God. If he fulfils them in Jesus Christ and through Jesus Christ, he will find progress, perfection and true happiness; God will be glorified in humanity, and humanity will realize its supreme destiny. If he seeks to fulfil them in defiance of Christ and His law, he will find corruption, decay, death, the hand of all against all and the curse of God.

Other foundation no man can lay, but that which is laid, Christ Jesus.

"Christ or Anti-Christ—that is the alternative." [11]

GEORGE METLAKE.

Cologne, Germany.

THE NATURE OF THE JUDICIAL PROCESS IN PENANCE.

I.

THE Council of Trent has defined for us that the Sacrament of Penance was instituted as a judgment, and that the absolution of the priest is a true judicial act.[1]

Now, the object of the Council in these definitions was to repudiate the Protestant view that the procedure in the Sacrament is merely a declaration that the sins are already forgiven before its reception, that it consequently has nothing to do with remitting them, is not even a ratification of their remission, but is merely a salve for the conscience of the penitent, by reminding him that through the merits of Christ his sins are no longer imputed. This object of the Council was achieved by defining that the absolution of the priest is a judicial act, a real exercise of jurisdiction in the forum of conscience, and not simply a more or less vain and empty ceremony for the consolation of the penitent.

It was not germane to this object to settle for us in any detail the character of the sacramental judgment; and so we get no information in the decrees of the Council as to which of the ordinary judgments of the civil or ecclesiastical codes it

[11] *Deutschland nach dem Kriege von 1866,* pp. 221-231.

[1] Absolutio sacerdotis est . . . ad instar actus judicialis, quo ab ipso, velut a judice, sententia pronuntiatur. Sess. XIV, cap. 6. See also cap. 2.

Si quis dixerit absolutionem sacramentalem sacerdotis non esse actum judicialem, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata confitenti, A. S. Sess. XIV, cap. 9.

most closely approximates. And yet, if we could ascertain this point, some light may be thrown on certain controverted questions in the theology of Penance, and at least it would help to promote the scientific study of the treatise, by making our notions of its details more coherent and systematized.

To specify the precise category to which the judgment in Penance belongs is nothing else than to determine what is its *sacramentum tantum*—what, in other words, is the resulting compound from the fusion of matter and form, and which at the same time indicates to us, and confers the grace peculiar to this sacrament. "Visible sign" is the common English translation of this indispensable part of the rite; but the translation is not a happy one; for the word "visible" in conjunction with "sign" seems more or less pleonastic.

To ascertain, then, what is the *sacramentum tantum,* we must have an exact idea of the whole judicial procedure. But at the threshold of the inquiry, we are confronted with the objection that according to one school of theologians it is not the complete judgment, but merely the sentence of absolution, that constitutes the visible sign. Well, I believe in common with the almost universal opinion in modern times that some other part of the sacramental process as well as the absolution must enter into the constitution of the visible sign.

For the absolution of itself cannot signify and produce grace, as the Scotists hold, because in that hypothesis its value and reliability as a sign—speculative or practical—would be greatly depreciated, inasmuch as it would signify grace where no grace was conferred at all, in the case, for instance, where the absolution is pronounced over a penitent that has not the requisite sorrow for his sins. For this reason, among others, I think that the generality of modern theologians are justified in not acquiescing in the Scotistic view, and in holding that the dispositions of the penitent must be to some extent associated with the absolution, if the giving of a misleading impression is not to be sometimes attributable to the visible sign.

Nor let it be said that in the other sacraments the dispositions are not considered to pertain to the rite, for in these, whatever be the state of the recipient's conscience, the external rite produces what it signifies, viz., the *res et sacramentum,*

which is intermediate between the rite itself and sanctifying grace, and is the germ that gives rise to the subsequent reviviscence.[2] But as there is no counterpart to this in Penance, the signification of the rite would be altogether fallacious in the Scotistic hypothesis, when grace is not conferred.

II.

Accepting then the common view that the essential part of the external sign is not confined to the absolution, it will be found that many theologians, when explaining the composite result that arises from the union of matter and form in this sacrament, are satisfied with saying that it signifies and produces grace in as far as it is a trial, without going into any detail as to the specific character of this trial.[3]

Now it seems to me that to give this generic notion in a formal theological exposition as a sufficient explanation of the operation of the sacrament is misleading, or at least that it gives a rather inadequate presentation of the facts. Because, without emphasizing the truth that there is no analogy at all between Penance and a civil trial, it is plain that even in the case of the ordinary criminal trial, there are some matters of vital disparity that distinguish it from the sacramental procedure.

For in the first place it is clear that the issue of an ordinary criminal trial is doubtful. Before the case is proceeded with, the condemnation of the accused is not in the eyes of the court a foregone conclusion; on the contrary, the judge is careful to preserve an open mind as to his guilt or innocence, so that the person arraigned may or may not be acquitted, but in the sacramental judgment, on the other hand, the guilt of the accused is invariably established. In the ordinary criminal trial, there is even a certain presumption in favor of the prisoner—he is entitled to the benefit of the doubt, but in the sacrament there is an indefeasible presumption against him. Usually,

[2] The character in those sacraments that confer it is the *res et sacramentum;* in the Blessed Eucharist it is the Real Presence; in Matrimony it is the marriage bond; in Extreme Unction, it is more probably a sort of transient quality that continues during the illness in which it is conferred and prevents the repetition of the sacrament during that time. There is nothing to correspond to these in Penance.

[3] V. g. Lehmkuhl, II, n. 254. Tanquerey, *de Poenitentia,* n. 256.

therefore, the issue of a criminal trial is indeterminate at the outset, and, accordingly, before applying this notion to the sacrament which is always supposed to issue in one particular finding, it must be considerably limited and defined.

Nor is this argument met by saying that the indeterminate character of a trial is preserved in Penance, inasmuch as the particular amount of guilt always remains to be gathered from the avowal of the penitent, and adjudicated on by the priest. Because this detailed knowledge is not an *essential* constituent of the sacrament at all, it simply pertains to its *integrity* and is required only for that end by the divine law. In the case of a person on the point of death, for example, any act or motion whereby he acknowledges his sinfulness and sorrow for it, is sufficient, if he is not able to be more explicit. In the case of soldiers about to go into battle, if there is no time for an integral confession, the priest is authorized to absolve them *in globo* on their giving some sign of repentance. Again, those who are in hospital or in any other congested locality, where there is a danger that confessional matters would transpire to outsiders, may be absolved on mentioning one or two faults.

Now, seeing that the absolution is certainly valid in all these cases, it is clear that the investigation of the particular grade of the penitent's malice is only an adjunct; though, no doubt, an all-important one in view of the priest's office not merely as judge but as physician also, for it helps him to arrive at a proper diagnosis of the spiritual maladies of his patient.

The same point is enforced by the fact that a person in the state of grace may tell in confession but one venial sin for which he is sorry, though his conscience may be burthened with many others in addition. Considering that such a one receives the benefit of the sacrament, it follows that the imparting of anything like a precise knowledge of his spiritual condition is not essential to the sacramental procedure.

Furthermore, from the fact that it is a doctrine of the Church [4] that no one can escape all taint of sin for any considerable time, it would appear that the essential object of the

[4] Trent., Sess. VI, can. 23; Vide Pesch, *de Gratia*, n. 173.

sacramental trial is not to ascertain whether the recipient of the sacrament is a sinner at all or not. For, that he is guilty is assumed juridically and without the possibility of tendering rebutting evidence; there is, in the language of the canonists, a *presumptio juris et de jure* against the subject of the sacramental judgment.

From what I have said it follows that Penance differs from the generality of trials in these two very important particulars, namely, that the guilt of the accused is invariably prejudged, and that to ascertain the precise heinousness of his sins is not absolutely necessary at all; in other words, though Penance is a criminal trial, the essential matter to be adjudicated on is not the criminality of the subject. Consequently, then, it gives a rather inadequate presentment of the sacramental facts, and a true though insufficient explanation of its efficacy, to tell us merely that Penance is a trial.

From these data, too, I think we are warranted in drawing the further inference that confession cannot be an essential part of the sacrament, but I will revert to this point later on.

Moreover, if a judgment in its abstract, generic character were the visible sign of grace in Penance, how can the fact be explained that we have a judgment and all the judicial apparatus when the penitent is sent away unabsolved, and yet no grace is given in that case?

III.

So other theologians[5] approach the question closer and hold that Penance signifies and produces grace inasmuch as it is a *judicium liberatorium* or a *judicium reconciliativum*. But have we any instance of such a trial as the latter in any civil or ecclesiastical code? If there is, I venture to think that people generally are so unfamiliar with it that it should rather be explained itself than be constituted the sign or symbol of something else. The collocation of reconciliatory with trial is most inappropriate; the two words represent ideas that refuse to coalesce; for this adjective seems to vitiate our every notion of a trial, the object of which is by no means to reconcile persons, but to condemn them if guilty, and acquit them if innocent.

[5] Cf. Billot, *de Sacramentis*, II, p. 39; Gury, II, 414; Noldin, *de Sacramentis*, n. 230.

No doubt, the ultimate effect of the sacramental trial is to reconcile the sinner with God, but as in the case of every other trial where the guilt of the accused is established, its proximate, and consequently its specific and characteristic effect must be in some degree punitive.

The other epithet—*liberatorium*—is open to equally serious objection, for it seems to imply that Penance is a judgment of acquittal, whereas, as I have said already, the penitent is invariably found guilty and subjected to some punishment. Because Penance is not a mere unconditional setting free or condonation, and in this precisely its efficacy differs from that of Baptism and Extreme Unction, where the remission is purely gratuitous; in it, forgiveness is conditioned by the fulfilment of stringent conditions on the sinner's part. Those, therefore, who devised this explanation do not seem to have realized sufficiently the important part that the acts of the penitent play in the operation of this sacrament.

IV.

We have seen already that the indispensable matter on which judgment is passed in the sacramental trial is not the number or gravity of the sins of the penitent, or even whether he is a sinner at all; and the question at once arises, what then is the subject of the trial?

Manifestly, it can be nothing but the penitent's sorrow. The priest, himself compassed round with infirmity, has a mandate from his Divine Master to judge, not so much our sins, as our sorrow for them. For it is not the sinner, but the callous, hardened sinner who is unworthy to reach the port of salvation after the shipwreck; it is not sins, but sins unrepented of, that bar ingress through the door of this sacrament to the Kingdom of Heaven.

Bearing in mind this fact then, that the priest bases his verdict, not so much on the guilt of the subject, as on his sorrow, and remembering also that the guilt is always established without the testimony of witnesses, it seems to me that we have an almost perfect analogue to the sacramental procedure in the ordinary criminal tribunal, *when the accused pleads guilty,* and then only.

For in such a trial, just as in Penance, no witnesses are called; on account of the confession of the accused their attestation can be dispensed with. His guilt, of which there can be no question, is not the subject of the trial; so that if the judge, in passing sentence, were to consider merely the offence he could with the greatest security impose the penalty meted out by the full rigor of the law. But as a rule in such cases, when he is pronouncing sentence, the judge takes into consideration how far the frank avowal of his crime is a proof of the prisoner's sorrow, or an atonement to outraged justice; his sorrow for his crime and his candor in avowing it are taken as extenuating circumstances, and the judge greatly mitigates the rigor of the punishment he would otherwise inflict. In a word, this type of criminal trial differs from the others because the guilt or innocence of the accused is not the matter primarily under consideration, and because the ordinary punishment attaching to the crime is commuted into one very much milder.

Consider now, how close a parallel to this we have in Penance. The guilt of the penitent is always certain, the essential matter for judgment is his sorrow, and if this is satisfactory the liability to be deprived of the happiness of heaven for ever or for a time, which is the punishment of sin, is commuted into the penal works appointed by the confessor, which we call satisfaction. These vary to some extent in severity in proportion to the sorrow of the sinner,[6] but in every case in the sacramental trial, a punishment is inflicted indefinitely more lenient than the magnitude of the offence would warrant, so that the judge does the very next thing to condoning the sin entirely.

In both judgments, too, the same matters will be taken into account in deciding as to the sincerity of the sorrow and the punishment, viz. the frequency of the offender's falls in the past, the enormity of his present crime, and the frankness and unreservedness of his avowal. Just as a habitual criminal coming before the ordinary tribunal would not have his punishment much palliated by his confession, so the recidivist cannot obtain the benefit of the sacrament; for in both cases,

[6] Lehmkuhl, II, n. 361.

if the sorrow were genuine, it would have found concrete embodiment in an improved life. Similarly, in the sacrament, as in the other trial, if the offence is one of special enormity it is not competent for the ordinary tribunal to take cognizance of it, or at least to pass the more lenient sentence; this is reserved to the supreme tribunal. And in both cases too, no doubt, a grudging and niggardly confession creates a prejudice against the culprit's sorrow.

I think, therefore, that we can best gauge the effects of the sacrament of Penance, not by considering it merely as a judgment or trial, nor yet as a *judicium reconciliativum,* etc., but as analogous to a trial where the transgressor throws himself on the mercy of the court, confesses his guilt and sorrow without any reservation in substantial matters, and has a very light sentence assigned to him in consequence.

This particular type of judgment then seems to be the visible sign in the sacrament; that is to say, that one familiar with this very common procedure of the external forum, and with the usual outcome of it, in the light sentence passed, can easily conjecture from the proceedings in Penance that they designate a correspondingly mild punishment in this divine tribunal.

V.

Turning now to the question as to what parts of the sacramental rite are the essential constituents of this peculiar judgment which is the visible sign, it is well to remember that in all the sacraments the external sign is made up of two elements, the matter and the form. These must be in some way united, and by their coalescence make up a new compound partaking of the characteristics of both the constituents, but principally those of the form. According to the Scholastic notion, though the form gives its characteristic existence and capabilities to the new compound, the matter not only has an autonomy before the union, and a certain texture or preparedness for the form, but even after the fusion of both, it retains some influence in determining the character of the new entity.

With these facts in mind, it is plain that the sentence of absolution is the form of the sacrament of Penance, for this is

of course the main factor in producing the sacramental effect, viz. the commutation of the punishment due to sin. The matter of the new sacramental entity, by which the influence of the form is conditioned and limited, is the contrition of the penitent. In order that it be properly united with the form it must be externated, and elicited in connexion with the sacrament, or referred to it in some way. Should the contrition be fictitious—merely external—the sacramental rite will not produce what it signifies, for without repentance there is no remission; and so if there is grave doubt about the sincerity of the sorrow, to avoid misapprehension, and prevent the external sign from being nugatory, the priest may not, as a rule, administer the sacrament.[7]

Absolution then is the main element in the sacramental rite; but it is not the exclusive one, for its efficiency is colored and modified by the necessity for true contrition.

From what has been said already, it seems clear that Confession is not an *absolutely essential* portion of the rite, for except in its most generic form the sacrament is often validly administered without it, and in this form it is superfluous as far as the conveying of any information is concerned, for it is Catholic doctrine that without special privilege no one can for any considerable time avoid all sin. Confession, however, it is needless to say, is of the utmost importance, not only because it helps the priest in his duty as physician of the soul, but because it is one of the best tests of the sincerity of contrition.

Inasmuch as the absolution signifies a commutation and not a full remission, the imposing of satisfaction in the abstract is essential to the form, but of course to specify the precise amount of the satisfaction in any particular case is not so. Neither is the performance of the penance an indispensable part of the sacrament; the intention to do so, however, is, in so far as this is a necessary corollary of true contrition.

VI.

In further explanation of the meaning of the absolution in Penance, I may remark that according to the Council of

[7] St. Alphonsus, *de Poentitentia,* n. 459. Vide Tanquerey, *de Poentitentia,* n. 583 note, and n. 276.

Trent,[8] the powers of binding and loosing are both called into requisition in the forgiveness of sin. No doubt the word "absolve", considered etymologically, may mean a plenary or a partial remission, but from the fact that some punishment is invariably meted out in juxtaposition with it, it has acquired a signification more definite and restricted than its natural one, namely, "I give a partial remission,"—"I release you from the debt of sin, but bind you to undergo a slight punishment by way of composition." Just as in a similar way, owing to the historical setting and other circumstances all ambiguity is removed from the word "Meum" in the form of the Holy Eucharist.

By our sins we become liable to be deprived of Heaven if they are mortal, or to have the enjoyment of it postponed if they are venial. And the form of Penance connotes directly the cancelling of this liability and the restitution of our right to Heaven or to its speedier attainment; but it connotes *in actu exercito,* as it were, a restoration of sanctifying grace, or a more ample measure of it, on which this right is based. So that not only a remission of the punishment, but of the guilt also, is designated by the absolution.

Taking this view of the sentence of pardon, we have a fairly satisfactory solution of the difficulty (to some extent insoluble) as to how a sin that has been forgiven in one confession can be valid matter for subsequent ones, and how the words of the form can be verified in them, even though no other sin is submitted. For the reiterated absolution of the same sin is nothing more than the commuting anew of the original punishment which was due to it, and the giving of a new pledge, in the shape of sanctifying grace, of such commutation. Suarez[9] in order to explain such cases says the form means, "I give you grace which of itself tends to remit sin." But sanctifying grace in all circumstances has this tendency, and the giving of grace for the express purpose of forgiving sin is not peculiar to Penance, it is also common to Baptism and Extreme Unction. De Lugo's explanation[10]

[8] Sess. XIV, cap. 8.

[9] D. xix, s. ii, 13-20. Billuart gives the same explanation, *De Poenitentia,* diss. I, a. III, s. II; also Lacroix, L. vi, n. 641.

[10] *Vide* disp. xiii, nn. 69-74.

that the form means, "I juridically reconcile you with God," is satisfactory as far as it goes; but I think that we are constrained to hold that the context and custom have added something to the native meaning of the words, namely, that the reconciliation is conditional on the willingness of the penitent to submit to some small punishment, as I have just indicated.

Finally, the analogy of Penance with the trial of which I have spoken, best explains the twofold punishment—temporal as well as eternal—that attaches to every mortal sin; and that not only when the sin is forgiven in the sacrament, but even outside it, for in the latter case it is remitted by virtue of the sacrament that is anticipated, and, consequently, can be forgiven only on the same terms as if the sacrament were actually conferred, that is to say, somewhat by way of commutation.

DAVID BARRY.

Templeglantine, Ireland.

DON TERENZIO'S PRAYER.

THE large parish church of Castel Vanolfo, called the Duomo by courtesy only—being neither cathedral nor basilica—was in charge of two priests of the Augustinian Order. They lived in the small presbytery adjoining the church itself, which stood on the Piazza, a well-known inn with its designating bunch of ilex facing it. The occupants of many wine carts going to Rome would stop there for refreshment, and pay for the same by drawing a certain measure of wine from one of the barrels; and afterward replenish it with water. How picturesque those wine carts were, gaily painted, with a fan-like revolving hood to protect the driver from sun or rain, the usual little dog sitting on a cask or standing barking shrilly, the horse decorated with bells on the harness, and a feather standing up between the ears, bundles of hay being tied on to the shafts, unchanged in appearance for ages, excepting that in past days meek-eyed oxen drew them—beautiful creatures they were, imposing in their slow progress.

The little splashing fountain was in the middle of the Piazza, to the right of the palace of Alexander VII, with its large courtyard. Pigeons fly about its balcony, from which the reigning Pontiff used to give benedictions because for centuries it was the summer residence of the Popes. Thither they resorted for villeggiatura, the cooler air being refreshing and delightful after long months in Rome, just sixteen miles off. A fine view of the city could be obtained from the roof and many of the windows of the palace. There were the broken lines of the aqueducts on the "dumb campagna sea", which in spring is embroidered with many-hued flowers, and where ancient tombs bring back the memory of classic days. Beyond it the grand dome of St. Peter's magnetically attracts the gaze. That golden band against the horizon is the Mediterranean. Vineyards are in all directions, and in the near foreground rise emerald green rock-pines, darkly hued cypresses, and ilex contrasting with the soft grey of the olive trees. Further off is Soracte, while over there are the Apennines, Sabines—with the Alban Hills near at hand—with Castel Vanolfo perched on them overlooking the Alban Lake. Truly a magnificent, alluring outlook, while the Palace itself recalls the figure of Pope Pius IX, who often stayed there, before the events of 1870, and who, followed by Cardinals, often rode about on his white mule or walked on the roads in the vicinity, to the joy of the people, to whom he offered his ring for their kiss as he blessed them in fatherly tones.

One lovely October morning the piazza presented its usual aspect. Clothes of all descriptions hung on the railings of the duomo, children played *morra* on the steps, as did the children of the people in the old classical times, and two agitated dogs of lean figure and rough coats nosed the heavy leathern curtain aside, tumbling in together in an angry tangle, continuing to settle a private dispute with such wrangling and barking that Carlo, the alert young acolyte who, seated with crossed arms in a side chapel calling out the responses of the Mass he was serving—rushed at them, and, after a brief fray which he thoroughly enjoyed, with kicks and audibly-expressed maledictions, sent them flying into the piazza. Rushing back into the sanctuary, he seized a bell just in time, for Don Ambrogio, elder of the two priests, and

Arciprete, had arrived at the Canon. He was a tall, short-sighted, stout man, was Don Ambrogio, with a heart of gold, an irascible temper but poorly controlled, and an innate and unconquerable dislike of boys in general and of Carlo in particular; for the latter, with his regular features, naughty, beautiful, brown eyes and witching smile, was the torment of his life, a fact of which this untamed creature was perfectly aware.

As the Mass drew to a close a woman who had heard the last part of it kneeling at the altar-rails, drew Carlo's attention to the fact that she wished to communicate, so the Confiteor had to be said, the Tabernacle opened again, the Sacred Host given. As the priest, preceded by Carlo holding the Missal, passed into the Sacristy, Don Terenzio, a man over thirty, but looking older, with white, thin face and slightly stooping shoulders, entered, and went at once to the confessional.

Three women with woollen shawls over their heads were kneeling near the Lady Altar, as well as two girls, who had flung their pocket-handkerchiefs over their magnificent dark hair on entering the church. A few old men, and a blind woman in charge of a child, were there also.

Don Terenzio knew it would take some time to confess his penitents, but he was as willing and ready as he always was, for he had more than the normal patience of his nation in these and similar matters. He knew some came just to *sfogare,*[1] pouring out troubles of home or people, sure of a sympathetic listener. With others, time went in listening to endless digressions or needlees details. A woman having quarreled with her lodger would be apparently incapable of stating the fact simply, but would repeat all that was said and replied on both sides. Her own violent and vindictive temper she concealed by carefully chosen language, in which it appeared as mere virtuous and justifiable indignation, followed by apparently deep contrition for having eaten *grasso* [2] on an abstinence day, knowing full well that since she had entirely forgotten the day of the week, she was confessing a fault not of a grave nature. She stayed a good twenty min-

[1] Talk for relief.

[2] Meat.

utes; then came old Suor Lucia, who was there a quarter of an hour, and so the morning wore away slowly, the priest counseling, helping patiently and conscientiously while the women rambled on, poking their fingers as they spoke into the holes of the outline cross on the brass plate before which they knelt. Children meanwhile ran in and out of the church; two old men loudly whispered together near the door; a woman, with many interruptions, said her rosary half aloud; the clock struck the quarters, and Carlo, checking himself from humming a tune, did a sort of tidying-up, generally finishing by some very superficial sweeping, raising plenty of dust as he did so.

For various reasons Don Terenzio was sad at heart that morning. When at length he left his confessional he slipped into a seat to say his Office. The season had been a bad one, and he knew what a serious matter it was for so many homes when the weather prevented men, women, and girls, from working in the olive gardens and vineyards. On the three Rogation days the clergy had walked in procession with the relic of the Holy Cross to bless the Campagna, but a good season had not followed, rain had been much wanted. Don Terenzio knew how much murmuring, blasphemy, cursing, and swearing resulted at the consequent want of work, and the priest, feeling acutely the trials and sins of the people, was dejected and cast down. Then too a great source of anxiety to his loving and sensitive nature concerned his only and younger brother, his childhood's playmate, Policarpo, who in his godless conduct, in his dishonest ways, so cleverly pursued as often to escape detection, with his passionate nature, so turbulent and tempestuous, was a source of anxiety and sorrow which was always pressing on his life. Don Terenzio loved his Order and parish and his work, but nearest to his heart was that rascal, for whom he prayed, fasted, suffered in voluntary mortifications, and yearned for his conversion intensely. There were many sinners in the parish, for very few men, unless very old or very young, practised their religion, though among the women and girls many received the Sacraments frequently, and manifested a desirable, sometimes extraordinary, depth of piety. The general rank and file of the congregation were kept from being worse than they were

by attending the Sacraments even rarely, the value of which had been taught them at the Catechism classes when they could be persuaded to be present thereat.

A Pontiff of former years had left a legacy for the purpose of providing religious instruction for the young of Castel Vanolfo—who have to pass examinations on the subject. Don Terenzio blamed himself for not being able to get the children to come, and he knew that—his shy manner going against him—he failed to win their affection and obedient regard to his exhortations which Don Ambrogio, irritable, quick, and able to scold roundly, did so effectively. He was a poor little priest, worth little he knew, and he often wondered why the great, good God had bestowed on him the wonderful gift of vocation to that life of the Lord's anointed, for the office of which his soul was ever full of awe. Not only that, he was a Religious as well, so in his humility, his whole being steeped in thankfulness, he was desirous of winning souls for the Giver of these great gifts. His family, being of Castello, lived at the end of the hilly village street, where ilex and olive branches hung over small inns, and where children and chickens ran in and out of the houses, not to say dogs, turkeys, and a pig or two. Small booths or stalls were ranged along the pavement, on which oranges, nuts, lentils, beans, green almonds, St. John's bread—a long, dark bean—were sold according to their season. The near-by houses were decked with white and many-colored clothes hung out to dry on projecting sticks. The women appeared with colored shawls over their handsome heads; and the whole street presented an effect that was eminently picturesque.

The stairs of Vasciotta's house, which lay just beyond where a tiny piazza gave a magnificent view of the Campagna, rose sheer from the road, the ricketty wooden door closing in the stone staircase, close to which on this particular afternoon the family pig was sniffing about, to the disturbance of a long-legged turkey and two dejected-looking hens.

Policarpo had "un po' di febbre," and he lay on his narrow bed in the room under the roof near the kitchen of the mean little house. He was exceedingly sorry for himself, nervous and fearsome lest he was going to die. His bed was comfortable with its mattress placed over a great bag of dried

maize; but he was feverish and restless, for the tiny window was carefully closed. As he turned and tossed, his flock pillow seemed abnormally hard and the thick linen sheets hot and heavy and almost insupportable. Several friends, come to see him, sat on chairs round the room, his mother, Suor Maria, coming herself every now and then from her *bucato* [3] to see how Policarpo was. And as she stood in the doorway, her own large, waistless form excluding no small amount of air, she emphasized the need of being careful about draughts. He was better, so she remarked. "There was no need to send for the priest yet, *Grazie a Dio*. She had never been averse to Terenzio becoming a priest, as she considered him plain; but Policarpo, whom she thought extremely good-looking, when he was in his teens, should follow the trade of his father—*benedetta sua anima!*—be a coachman, and perhaps later on have a *legno* of his own to let out. Thus he would earn a decent living, especially in the season, when *forestieri* [4] came out to the Castelli. However, Policarpo having views of his own on the subject, elected otherwise and went to Rome to work in his uncle's curio and *antichita* shop.

The house, hidden in a back street near the Ponte Garibaldi, was close to the charming Piazza Benedetto Cairoli, not far from the churches associated with the very human, large-minded Saint Philip Neri—Rome's own beloved Saint. The shop was managed in connexion with a *fabbrica* outside the walls. In the latter nice little lamps were made, Christian and Pagan, on models found in the catacombs or excavations. These lamps after being buried for a while in damp earth, could be taken for genuine, and commanded good prices, as did the English-made bronzes which could be doctored so as to look any age you please. Policarpo enjoyed the work of cheating the usual unsuspecting English and Americans, but when a connoisseur came and his blandishments failed to pass off these imitations, that individual could often have heard *accidente* whispered at his departure by the disgusted vendors. After the sudden death of his uncle, Policarpo carried out his mother's plan, the carriage with a capital horse answering very well.

[3] Washing. [4] Strangers.

"It's bad luck, my being ill," remarked Policarpo, "just the nice weather for long drives." Here followed imprecations interrupted by a friend giving him an account of his brother-in-law's death and burial, and the number of painted tin wreaths as well as real flowers that had been sent.

"Giulio's illness began just as yours did, just a *polmonite eppoi* San Lorenzo, ah *guai!*

"He was a good Christian," remarked Suor Maria. "*Dio mio,* how I remember him when he made the communions of San Luigi Gonzaga! Ah well, he was a good man and never passed the Madonna without taking off his hat. But he had bad luck; he always lost in the lotteries, and the money went and he and Rosalba were *poveracci!* He was charitable, *Madonna santa.*"

These remarks were received in sombre silence, not one of the party even wondering how often Giulio had knelt at the Holy Altar since the days of communicating seven Sundays running.[5] As a matter of fact, the defunct had been a careless man, and by no means an admirable character. The silence was broken just after by Agnesina, Policarpo's sister, who did dress-making, calling out that Don Terenzio was coming along the road. The priest soon added to the number of visitors, for whose presence Policarpo was thankful, as he knew it would obviate any private conversation, which at that moment he did not yearn to have with his brother. All rose at the priest's entrance, pressing forward to kiss his hand, and a general talk, in which everyone seemed to speak at once, ensued. At last when the brothers were left alone, little time was allowed them, for Don Terenzio was obliged to be back in his presbytery by the Ave Maria—the Italian rule for all priests and religious.

In Don Terenzio's heart was a deep, strong love for his brother, an affection that in spite of the slight difference in age took a paternal character, and a great tenderness that was forgiving, excusing, ever making allowances, as a mother might for a beloved but naughty child. It was not in vain, for Policarpo whose whole being was impregnated with the anticlericalism of the day, still loved the young priest very

[5] Called the Communion of San Luigi.

dearly, though it had not prevented him last time he had been to see him in the Sacristy from deftly pocketing a lira left on the table for a Mass, while Don Terenzio went into the church for a moment.

Don Terenzio, guessing who had taken it, refunded it from some money his mother had given him to use for the poor, knowing that Policarpo would not own the theft or restore it if he did. To be able to have it to refund seemed to him indeed a *Divina providenza.*

They spoke of indifferent things, until Don Terenzio humbly, diffidently whispered, as he bent over Policarpo's flushed face, a Benediction.

His brother knew what he meant, for to a certain extent they spoke openly to each other.

"Leave me—leave me, Terenzio; it's no use."

So the priest went down the steep, dirty, stone stairs out into the open where troops of noisy little girls were returning full of mischief and rude fun from the olive gardens, where they are employed gathering up the fallen fruit from the ground or picking it from the branches, often mounting ladders for the purpose.

Don Terenzio walked on. As he passed the Piazza he paused to gaze at the glory of the sunset bathing the wide Campagna "solemn and beautiful" in its golden magnificence. He so longed that Policarpo would go to his duties, which he had neglected for many years. He hoped he might do so at Christmas. Oh, surely yes—all his prayers, poor as he felt them to be; *ah Gesù! Madonna Santa*—they would hearken!

That evening later on he felt greatly perturbed as, shut in his little narrow cell, he paced its length, for he had just heard things which agitated him and set all the machinery of his thoughts at work. Carlo had told him on his return from home that Policarpo had had a great quarrel with his sister Columba, a handsome girl to whom he had been *fidanzato,*[6] and that he said he would be revenged on Giovanni for whom Columba had thrown him over. All this was news to Don Terenzio, who instinctively felt the tale was one to be believed, though Carlo had not a good name for veracity. It seems the

[6] Betrothed.

quarrel had taken place a fortnight ago, but Don Terenzio had been in Retreat and on his return two days ago his brother was ill.

Giovanni, a Neapolitan, came of a race of which it can be said great and primeval passions lie close to the surface, a particular in which Policarpo strongly resembled him, for though he was of Castello, the people of which have many savage and pagan instincts as well, his brother he feared would certainly revenge himself on the man who had taken his promised bride from him. The when or the how he could not surmise, but that blood might be shed was probable, for when Policarpo's blood was up—

However, no mention was made by Policarpo when next he saw his brother—which was not for a month, for after his convalescence he took two young Americans for a driving tour to Naples, staying at many places en route; after that when they met nothing was said on the subject which surged up in Terenzio's mind over every other, even the most sacred ones in prayer and pleading for that loved soul. That Christmas he heard all about it from his mother and sister, Agnesina; till then nothing, strangely enough, had reached his ears.

"Has Carpo said anything about it?" asked Don Terenzio.

His mother shook her head.

"It is because he is so quiet, so unlike himself," said Suor Maria, ever afraid of what he may do. "I dreamt the other night he had fought with knives and I awoke screaming. I put the number in the lottery and it was no use. I don't know what to think. *Ah, Dio mio buono,* what have we all done, I, who have always made my *Pasqua della Risurrezione!* who work hard and always have the house blessed, and who has been to Gennazano twice—haven't I, Agnesina?"

"Yes, yes, *madre mia;* but perhaps it is all right, and when they are married Policarpo will not mind—"

"Not mind, *imbecille* that you are! Is Carpo a man that would stand his *fidanzata* behaving like this? Why, a couple of weeks ago at Albano, a man was murdered for a little *disputa* about a barrel of wine, oh, *guai!* And Policarpo has been practising with that pistol his uncle gave him just before he died."

"Can't you take it from him?"

"He always sleeps with it under his pillow, and keeps it in his pocket during the day."

"He drinks a good deal of the *Vini traditori*," said Agnesina, alluding to the thin white wines, so innocuous in appearance, yet the reverse in reality—as to merit the above title.

They talked on until Suor Maria had to go to her work, Agnesina to resume her sewing, and Don Terenzio to return to the presbytery, where he found Don Ambrogio fussy and busy, for they were then preparing for a Mission to be held in Lent by two Passionist Fathers. The *Arciprete* had already been working hard, visiting the people and inducing them to promise to come to the mission. Of course Don Terenzio would do so as well, but he knew how slight was his power of persuasion, and that his personality was unimpressive, while Don Ambrogio, tall, imposing, virile, knew how to reach the people—in so far as any one could do so. Besides he had no sort of hesitation in calling them to account for reprehensible conduct. They could not but admire his bold measures, though they were seldom turned to better ways. Don Terenzio prayed much before the Altar during those days, often spending time in prayer before the picture of Our Lady, the crude, gaudy art of which did not in the least detract from its value to him or those who prayed to her it represented; it served its purpose, many by it being reminded of the world-Mother, pitiful to the least of her children, potent in her rights as great Queen of Heaven, as also really *Mater Misericordiae.*

One day he came face to face with Policarpo. He asked him shyly to come to the Mission, and was delighted at the ready assent. Given the fact that his brother would come, who knows what might result, thought Don Terenzio? As to the quarrel, he could only go by rumors, and Carlo had told him that Columba was terrified, as it was said Policarpo had threatened to shoot Giovanni unless he gave up the girl. She, now much afraid, was already repenting her decision made in a fit of jealousy.

The Campagna, putting on its winter garb of the lovely golden and crimson colors of changing vegetation, turns speedily to green as spring comes, as it often does in March, the month which the peasants in many parts of the Campagna

will not even mention, speaking of it as *"il mese accanto April";* for some cryptic reason which no one knows. It was when spring was returning to glorify the land, when longer days reigned, that from devout souls went up many prayers that the mission soon to be held at Castel Vanolfo might do wonders, and that the spring of new life might come on many hearts, and banish the winter of sin before the great Feast of Easter.

Due preparation was made, the great placards hung on the Duomo doors announcing the eight days mission to begin during Lent. The two Passionist Fathers arrived and were installed at the Presbytery and, as the saying goes, *un grano di riso* could not have been put between the people who crowded and jostled each other during the sermons preached from a temporary stand, covered with green cloth, erected to the left of the nave. A majestic crucifix was fastened close to the chair on which the preacher sat to rest in the middle of his sermon, or as he gave an instruction.

The men came as well as the women, often standing through the whole services. Many came out of curiosity, or because it was something of a diversion, or to hear the Padre's eloquence, his burning words as he spoke of the stupendous realities of the unseen world, of the Christ, whom their wickedness had crucified, of the Mother sorrowing over evildoers. The Fathers, profoundly learned in the science of souls, knew that, though love and goodness would have assured places in their outpourings, to these fierce, half-pagan savages strong language must be used. Gentle phrases would not touch these hearts; they well knew by training and experience what to do, and they pursued their own plan of action.

On the last instruction of the first day's mission, the people, responsive to all that awakened emotion, were intensely wrought up and expectant; they knew not of what—but they felt that which some were conscious of before one of their violent summer storms, when a great calm is brooding over the earth, and when the clouds are gathering to burst in sharp cannonades of thunder, and with lightning that illumines the whole Campagna, vivid blue and gold.

The evening preacher, middle-aged, tall and virile in every expression and movement, was a man made for these labors,

love of souls being his passion. A tremendous appreciation of the value of the work pointed his words; his arrows were not sent forth aimlessly. He taught that which he had learnt before the Crucifix; so all there that evening listened with bated breath, with hearts palpitating, as conviction forced them in some measure to see themselves as many had never done before, to be drawn to the Crucified, to be afraid, some in terror, some in love. He stopped. The impassioned voice, at times raised too high, ceased, the stillness seemed to hold the congregation enthralled, for kneeling on the platform below the Crucifix, he, after preaching for his Master, labored to excite in his hearers a horror of sin in all its devastating power. With loosened habit and bared shoulders he gave himself the discipline with no light hand until blood flowed, never stopping until the *Arciprete* came to cover him with his cloak. With each stroke his hearers became more and more affected; groans, cries, and sobs resounded. The scene was full of pathos, intensely realistic and most dramatic.

Our Lady's picture had been taken down from its place and put well in sight of the congregation. It was decorated with flowers and candles before the Mission began. But after a few nights, the preacher addressing her whom it represented, told the people that Our Lady was not pleased, as during the Mission so far but few confessions had been heard. How hard were the hearts of the people! how adamantine were those sinners! Blasphemers, drunkards—yes! She was displeased, her Divine Son who loved and died for them, what were His sufferings—she would leave them! Stunned into a sort of stupefaction, broken only by exclamations, they now began to feel the enormity of their works, of that life of theirs, known fully to God, so vile, so revolting a record. The truth was driven home more surely next evening, for the well-known face of the Madonna was invisible—the picture being draped in black.

At the close of the sermon the candles were put out, the flowers removed, the picture carried into the Sacristy, and the church left in gloom and darkness, empty, and silent save for the cries and tumultuous emotion that alternated with expressions of indignation—Our Lady, *Madonna santissima!* had left them!

These had been days of pain and profound anxiety for Don Terenzio, who sometimes felt as if the strain was beyond his power to bear. In the densely-packed mass of people he had not been able to discover whether his brother were there or not, but Carlo, who was fond of the gentle priest, finding no fun in teasing him or playing him tricks, for which the *Arciprete* always seemed so irresistible an object, could and did find out a good deal; he had seen Policarpo at the mission, but no more. They were days of anguish, of anxious prayer; and if in the sight of the people the preacher smote himself so as to rouse them to a sense of sin, so in his own cold cell did the little priest offer his own flagellations night after night for the sins of his dear brother, feeling as he rose cramped and stiff after the last verse of the *Miserere,* to which his penance was acompanied, a curious sensation of giddiness.

"Our Lady would return," said the preacher, "but only on one condition—repentance, confession, sincere promise of amendment." And in some, nay, in many cases, good fruit followed the method employed.

Don Terenzio squeezed himself into a corner to hear the sermon on peacemaking, followed by a scene vibrant with excitation of feeling as a flame from escaping hidden fire. Old enemies were reconciled, and at the words of the Passionist urging, impelling, encouraging, they embraced each other in public demonstration of peace. When the congregation dispersed, Don Terenzio's heart was rejoiced at the scene just witnessed, thankful that the work of grace had been done, but yet still in ignorance whether Policarpo had been among the throng.

The entire village was illuminated that evening in honor of what is termed "the peacemaking day of the mission," which was not over yet. A few sermons were preached, then the Padre announced the glad tidings, filling many hearts with exaltation: "The Madonna is pleased and will return to them!"

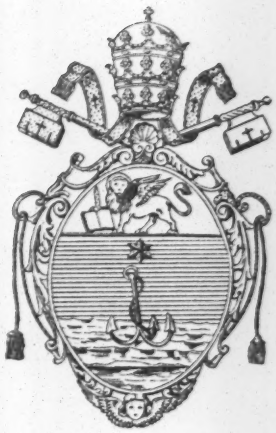
It was for the holy Mother's return that Don Terenzio, who had been on a distant errand, came into the church by the front doors, open to receive the incoming tide of people. He was just in time to view the picture dressed in all its former splendor, borne from the Sacristy to the church, which rang

and rang with shouts and acclamations, thrilling to hear and feel. The lights were bright, the painting of Our Lady looked beautiful to the beholders; the flowers had been the offerings of many poor. But Terenzio's eyes took note of none of this; his gaze was magnetically drawn to note the garland on the frame itself—knives, daggers, and one pistol —it was the one which he swiftly recognized as Carpo's.

Solid, lasting work had been done among the fierce, ferocious creatures. To forgive was an act needing stupendous effort for them, to whom the promise not to stab, or strike, or shoot again, was not lightly made, and who in earnest of these firm resolves made in the safe darkness of the confessional, left near it or gave into the confessor's hands the implements of crime, for ever renounced.

It was an attack of the heart, in which the doctor, who was hastily summoned, found unsuspected weakness. So he said after he had investigated the cause of the extreme pain that followed the spell of unconsciousness that had seized Don Terenzio.

Policarpo, summoned from the church, had been by the side of his brother all the time in his cell, the walls of which had witnessed so much pain borne for him. Kneeling outside while the last Sacraments were administered, he afterward held the thin hand in his, and met in full the priest's dying gaze, so full of joy unutterable, of absolute content—fit accompaniment of the last whisper: "Nunc dimittis servum tuum, Domine."



Analecta.

ACTA PII PP. X.

Ad R. P. D. Ioannem M. Farley, Neo-eboracensium Archiepiscopum, ob Filiale Devotionis Obsequium per Litteras Exhibitum.

Venerabilis Frater, salutem et apostolicam benedictionem. —Suavissimae iucunditatis fructum tua Nobis praebuit epistola. Nuncia quippe advenit necessitudinis intimae qua Nobis, dioecesis tuae fideles iunguntur. Quamquam vero id erat satis exploratum Nobis, libuit tamen nova significatione testatum abs te accipere, novoque frui pietatis optatissimae officio. Quod officium eo sane gratius quo plenius. At vero plenissimum praebuisti quum nuntiasti et habitam istic mandatis Nostris verecundiam debitam; et publicas privatasque preces pro Nobis, per hunc praesertim annum, ad Deum fusas, fundendas; et missam Petrianam stipem qua studiosi ex America filii communis Patris tenuitati opem ferre curae habent. Quae omnia et paterno completimur animo, et pari prosequimur pietatis vice; cuius testis Apostolica sit Benedictio, quam caelestium auspicem bonorum, tibi, Venerabilis Frater, et quot-

quot in tua dioecesi sunt, qui Nostro parent imperio, amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die XXV Iunii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII.

SANATIO IN FAVOREM CONFRATERNITATIS SEPTEM DOLORUM B. M. V.

Beatissime Pater,

Prior et Procurator Generalis Ordinis Servorum B. M. V. ad pedes Sanctitatis Tuae provoluti, exponunt se compertum habere, quosdam, hic illic, in cooptandis christifidelibus Confraternitati Septem Dolorum B. M. V. irrepsisse errores, tum in benedictione Scapularis et Coronae precatoriae a Septem Doloribus B. M. V. nuncupatae; tum, demum, in adnotatione nominum christifidelium in albo Confraternitatis facienda: quapropter, ne ob has seu alias irregularitates christifideles indulgentiis priventur, instanter postulant, ut S. V. omnes praefatas receptiones hucusque factas, et aliquo vitio laborantes, benigne sanare seu convalidare dignetur.

Et Deus etc.

Die 12 Septembris 1911.

SSmus D. N. D. Pius divina Providentia Pp. X, per facultates R. P. D. Adsessori S. Officii impertitas, benigne petitam sanationem concessit. Contrariis quibuscumque non obstantibus.

ALOISIUS GIAMBENE,

L. * S.

Substitutus pro Indulgentiis.

S. CONGREGATIO CONCILII.

DUBIUM CIRCA VIGILIAS FESTORUM SUPPRESSORUM MOTU PROPRIO DIEI 2 IULII 1911.

Relato ab infrascripto S. C. Concilii Praefecto in Audientia diei 15 Septembris 1911 SSmo Dno Nostro Pio PP. X dubio a pluribus Episcopis eidem S. C. proposito, an post Motu

Proprio "*Supremi disciplinae*" diei 2 Iulii 1911 adhuc servari debeant Vigiliae Festorum suppressorum, ex praecepto aut ex voto hucusque servatae, Sanctitas Sua iussit responderi: "*Affirmative*".

Datum ex Secretaria S. C. Concilii die 18 Septembris 1911.

C. CARD. GENNARI, *Praefectus.*

L. * S.

I. FERRO, *Adiut.*

SACRA CONGREGATIO CONSISTORIALIS.

I.

ERECTIONIS PRAELATURAE NULLIUS SANCTISSIMAE CONCEPTIONIS DE ARAGUAYA.

SSmus Dominus Noster Pius PP. X decreto Sacrae Congregationis Consistorialis diei 18 iulii 1911, in Brasiliana republica novam Praelaturam Nullius "*SSmae Conceptionis de Araguaya*" nuncupandam erexit, cuius hi sunt limites: Ad meridiem, cursus parvi fluminis vulgo *Rio Tapirapé* ab eius origine usque ad eius exitum in flumine *Araguaya:* ad orientem cursus fluminis *Araguaya* ab ostio rivuli *Tapirapé* superius memorati, usque ad locum S. Joâo vocatum, ubi flumen *Araguaya* influit in maius flumen *Tocantins:* ad septentrionem, primum brevis ille tractus fluminis *Tocantins* qui decurrit ab influxu fluminis *Araguaya* usque ad oppidum *Jaraba;* dein linea idealis quae a loco *Jaraba* recta ducit ad locum *Alta Mira* in flumine *Xingú:* ad occidentem, primum cursus fluminis *Xingú* a loco *Alta Mira* usquedum in ipsum influit parvum flumen *Rio Fresco;* dein cursus huius rivuli adscendendo usque ad eius originem; denique linea idealis quae ab origine eiusdem rivuli recta ducit ad originem rivuli *Tapirapé.*

II.

ERECTIONIS DIOECESIS DESMOINENSIS.

SSmus Dominus Noster Pius PP. X decreto Sacrae Congregationis Consistorialis diei 12 augusti anni 1911, in Foederatis Americae Septentrionalis Statibus novam dioecesim *Desmoinensem* denominandam erexit, cuius hi sunt limites: Ad orientem, ipsi fines orientales comitatuum civilium *Polk,*

Warren, Lucas et *Wayne,* qui idcirco in nova dioecesi comprehenduntur; ad meridiem confinia Status civilis *Iowa;* ad occidentem cursus fluminis *Missouri;* ad septentrionem denique confinia septentrionalia comitatuum *Harrison, Shelby, Audubon, Guthrie, Dallas* et *Polk* qui idcirco in nova dioecesi inclusi manent: adeo ut memorata nova dioecesis tres et viginti comitatus civiles complectatur, qui vocantur, *Harrison, Polk, Warren, Clarke, Ringgold, Shelby, Cass, Mills, Lucas, Decatur, Audubon, Pottawattamie, Montgomery, Fremont, Wayne, Guthrie, Adair, Adams, Page, Dallas, Madison, Union* et *Taylor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

28 August, 1911: Mr. Edward L. Hearn, of New York, decorated with the Order of Knighthood of San Silvestro.

7 September, 1911: The Right Rev. John Mary Laval, titular bishop of Hierocaesarea, and Vicar General of the Archdiocese of New Orleans, appointed Bishop Auxiliary to the Most Rev. James Hubert Blenk, Archbishop of New Orleans (U. S. A.).

12 September, 1911: The Rev. Celestin Alvarez Galan, Vicar General of the Diocese of Yucatan (Mexico), made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER to the Most Rev. John M. Farley, Archbishop of New York, in acknowledgment of the Archbishop's expression of filial devotion and his diocesan contribution of Peter's-pence.

S. CONGREGATION OF THE HOLY OFFICE announces the *sanatio* by the Sovereign Pontiff of the various errors and irregularities that have crept into the reception of members into the Confraternity of the Seven Dolors B. V. M.; also into the blessing of the Scapular or the Beads of the Seven Dolors, and the entry of names on the Confraternity's rolls.

S. CONGREGATION OF THE COUNCIL declares that the Vigils of Feasts that were suppressed by the Motu Proprio of 2 July, 1911, are still to be observed.

S. CONGREGATION OF THE CONSISTORY: 1. New Prefecture *Nullius,* called "SSmae Conceptionis de Araguaya", is erected in Brazil.

2. New Diocese of Des Moines, comprising twenty-three counties of the State of Iowa, with the episcopal seat in the city of Des Moines, is created.

ROMAN CURIA gives the list of recent Pontifical appointments.

CARDINAL-ELECT FALCONIO TO THE AMERICAN HIERARCHY.

The following is a copy of the circular letter sent by the Apostolic Delegate to the Archbishops and Bishops of the United States:

APOSTOLIC DELEGATION,
UNITED STATES OF AMERICA.

31 OCTOBER, 1911.

Your Lordship,

By a letter of the 18th instant, His Eminence, Cardinal Merry del Val, informs me that His Holiness, Pope Pius the Tenth, will be pleased to promote me to the high dignity of the Cardinalate on the

occasion of the next consistory, which will take place on the 27th of November.

In obedience to the wishes of our Holy Father, I have deemed it my duty to accept the great honor which he has thus been pleased to confer upon me, and I do so trusting that, as a member of the Sacred College, the rest of my life may still, with the assistance of God, be of some service to the Church.

And since my elevation to the Cardinalate will mark the end of my mission as Apostolic Delegate to the United States, I deem it a sacred duty to express, before my departure, my highest appreciation of all the kindness which the people of the United States have at all times and in all places shown to me during my tenure of the office of representative of our Sovereign Pontiff, Pius the Tenth; a kindness for which I desire to offer to them all my sincerest thanks and my deepest gratitude.

In a most especial manner, however, my thanks are due to the American Hierarchy, the lustre of the Catholic Church in the United States. I am glad to say that I carry with me to Rome the best and most consoling proofs of the great religious and social work which is being successfully carried on in this vast Republic through the earnest zeal of the Bishops and the efficient coöperation of their beloved clergy and faithful people. When at Rome, under the shadow of Saint Peter's, though far away from you, I shall ever remember with joy and pride this flourishing portion, now so endeared to me, of Christ's divine Church, and I shall constantly pray that God may shower in abundance upon you all His choicest gifts.

I take pleasure in announcing to you in conclusion that until a new Delegate has been appointed, the Very Rev. Monsignor Bonaventure Cerretti, at present Auditor of this Apostolic Delegation, will, by appointment of the Holy See, act as Chargé d'Affaires.

I expect to leave Washington for Rome on the 12th day of November.

Recommending myself and my future to the prayers of Your Lordship,

I remain very sincerely yours in Christ,

✠ D. FALCONIO,
Apostolic Delegate.

THE CATHOLIC BOYS' BRIGADE.

Having been courteously invited by the Editor to contribute a paper on this most important and valuable movement, it has seemed to me best to enlist the services of an ex-

pert, in the person of one of the most experienced and active officers of the C. B. B., and the pioneer of the movement in my diocese. He writes with intimate knowledge and practical experience of the principles and working of the organization, and his paper is carefully revised by myself. It only remains for me to express my own high appreciation of this invaluable movement for the uplifting and consolidating of Catholic boyhood in our great commercial centres.

✠ LOUIS CHARLES,
Bishop of Salford.

30 October, 1911.

AIMS AND OBJECTS OF THE CATHOLIC BOYS' BRIGADE.

Social workers in every country are at all times anxious to take up any movement which will do something to grapple with the difficult problem of dealing with our boys from the time they leave school, as it is universally acknowledged that the leakage which we all deplore in our Faith, along with others, takes place during the critical years between school-age and manhood.

The Scout Movement in recent years has done much to cope with this difficulty amongst Protestants, and though this organization is nominally undenominational, it can safely be said to be of a purely Protestant character. The results it has achieved show plainly in what direction the energies of our own social workers should turn. Confraternities and guilds of all descriptions have been tried, but generally speaking the results have been of an unsatisfactory nature. Some fifteen years ago an organization of a purely Catholic character was originated in England by the Rev. F. Segesser—The Catholic Boys' Brigade—and at the present time its ramifications extend to almost all parts of England. The movement has also spread to Scotland, and quite recently to Malta where a new company has been organized. It is also an important factor in the youthful life of the boys of the Channel Islands.

The Catholic Boys' Brigade has the recognition and support of the whole English Hierarchy, and moreover has received the solemn blessing of the Holy See, the Apostolic Blessing having been given by His Holiness Pope Pius, 26 Oc-

tober, 1908. The Sovereign Pontiff also solemnly blessed the Brigade Colors, 14 November of the same year. To all Officers, boys, and others actively engaged in Brigade work a plenary indulgence is granted on the usual conditions on the feast of St. Sebastian, its patron Saint, or on the Sunday following.

What then is the Catholic Boys' Brigade? Briefly stated it is an organization for boys, conducted as far as possible on military lines, having for its primary object the safeguarding of the Faith and morals of our Catholic boys between school-age and manhood. In detail it aims at encouraging habits of obedience, cleanliness, self-respect, and the regular attendance of the members at the Holy Sacrifice of the Mass and the Sacraments.

Even the most casual observer will have noticed that there seems to be innate in every healthy boy the desire to be, or at least to play at being, a soldier. Notice with what feverish haste he makes his way through a crowd to see a body of troops pass, and observe how keenly interested he is in reading any book which deals with military daring. How he longs to strut about in a uniform.

The Catholic Boys' Brigade caters for his every wish in this respect by offering him a uniform which is pretty and at the same time serviceable—decorated with the Papal arms for collar badges. In his cap he also carries the Papal badge, as also on the waist-belt buckle. Thus attired he feels as proud as any boy, no matter who he may be. The uniform attracts him and his delight when wearing it is unbounded. Instead of being afraid of acknowledging to his comrades that he is a Catholic he holds his head erect with manly pride in the uniform which stamps him with the hall-mark of Catholicity. Too poor perhaps, or the victim of negligent parents, he has absented himself from his monthly duties, for some time; but now attired in his Brigade uniform he kneels in the Church side by side with his more fortunate brothers feeling as smart if not smarter than they. When the company to which he belongs turns out for a route march or perhaps a field day he dons his uniform and marches away into the country, away from the street corners and the evil companions he has usually spent his spare time with.

With what regret many parents have to admit that their boys are beyond parental control, and how they yearn for some means of instilling that obedience which they themselves are unable to impart. The Brigade helps them to this by demanding from every member implicit obedience to the orders of the Officers or drill instructors. Military discipline, coupled with an appeal to a boy's honor, is the first means of instilling into a boy a ready obedience to lawfully constituted authority, a quality sadly lacking in the youth of to-day.

The company has its band which attracts many boys and keeps them from the street on the band-practice nights. Each company has its regular drill night or nights when the boys assemble for instruction in military drill. This drill accustoms a boy to act with precision and, generally speaking, it smartens him up in his general carriage.

Ambulance, signaling, musketry, week-end camping are all attractions held out to boys to become members, and one or the other of these attractions is sure to draw the average lad into the ranks of the company. Once in the company, judicious handling by the Officers works a great change in a very short time. The boy is thrown into the society of Catholic boys who are anxious to keep up the reputation of their company and who have been taught to respond to any order issued with that implicit obedience which is a great feature of the movement. This spirit gradually becomes instilled into the new recruit and he soon begins to feel a pride in his company, anxious by his conduct to keep up its reputation. He feels ashamed to absent himself from any exercise of his Holy Religion at which his comrades assist, as he knows most surely that he will be missed at roll call. The uniform he wears proclaims him to the neighborhood as a Catholic boy, and when he is in civilian attire he knows full well that the eyes of the district are upon him and any unmanly action he may give way to will only bring discredit upon the Papal uniform he is so proud to be privileged to wear.

On a special Sunday in the month the members of the company approach the Sacrament of the Holy Eucharist in uniform and the sight of a company of boys at the altar rails has an untold moral effect upon the parishioners in general.

When the company has been safely founded upon a firm financial footing a club will naturally follow, as the boys may be trusted to take care of the property of the company. Here a boy may spend his spare moments reading the literature provided for his perusal or indulge in quiet games with his fellows. Boxing and sword-stick exercise with physical exercise classes added, afford other means of keeping the boys interested. Though the movement is to a great extent a lay one, it is absolutely certain that no company of the Brigade can successfully be worked without the active coöperation of the clergy. In the Brigade movement the priest is the potent factor. He chooses the most suitable men of the parish to act as officers and directs them in their dealings with the boys who are entrusted to their care. If the priest is so enthusiastic as to adopt the Chaplain's uniform, then the success of the company is doubly assured. The priest also forms religious instruction classes, which he either conducts himself, or deputes one of the Officers for the duty.

A weekly subscription is charged. This in most cases is two-pence per week, to make the company self-supporting. Subscribers may help in the initial stages, but it is as well to try to make the company self-supporting, so that it may not be a drain on the Mission. The uniform is supplied on the instalment plan, but this matter will be more fully dealt with in a subsequent article.

In conclusion, let me remark that such a course of training carried on under the watchful eye of the priest is surely bound to bear fruit, and if the movement succeeds in catching only a limited few of those who otherwise would be lost to the Faith, then the labor expended has been well spent and those who sacrifice themselves in this work will be fully rewarded when we all stand before Almighty God at the last Roll Call.

LIEUT.-COLONEL J. S. GAUKROGER, F.G.S.E.,
2nd Battalion, Salford Regiment, C. B. B., England.

A QUERY ABOUT THE OPERATION OF VASECTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your highly esteemed REVIEW very kindly included my name in the list of those who condemn vasectomy. Our opinion referred

only to vasectomy practised with a view to the prevention of ill-starred births. Mr. Austin O'Malley, in the very able article which appeared in the June number of the REVIEW (pp. 684-705), holds the same view; but, at the same time, he calls attention to another use of the operation destined to moderate the excessive concupiscence of certain abnormal subjects. In this case, the question changes, and Mr. O'Malley very properly notices the change. Before committing myself to any opinion on the solution he gives to this new point of view, I should be pleased to know:

1. Whether the facts quoted (p. 690) are really true. Is it a fact that twelve vicious convicts have been cured by vasectomy?

2. What reply is possible to the following objection made by an eminent surgeon? "It is precisely as a gland for internal secretion that the testicle maintains in the individual the genital power, normal or perverted. This power is independent of the integrity of the deferent canal. If the vasectomy does not produce any alteration of the testicle, how can it diminish venereal excitability? And if (which is quite possible) the cutting of the deferent canal, without producing any apparent atrophy, alters in reality the functioning of the testicle, how can it be affirmed that the reëstablishment of the continuity of the deferent canal will restore fecundity?"

The problem which is here broached has practical results of the greatest importance. May I venture in consequence to express a wish that the REVIEW or its correspondents who have treated the question with a view to its general utility, will not refuse, with the same view, to afford still further information on the subject?

A. VERMEERSCH, S.J.

Louvain, 22 Oct., 1911.

Professor Vermeersch asks:

"1. Whether the facts quoted (p. 690) are really true. Is it a fact that twelve vicious convicts have been cured by vasectomy?"

Twelve vicious convicts have been cured, in the manner I described, according to the report of Dr. Carrington, of Virginia; and Dr. H. C. Sharp, of Indiana, after ten years' experience with the operation, during which time he has done 456 vasectomies, said: "There is no atrophy of the testicle, no cystic degeneration, no disturbed mental or nervous condition following, but, on the contrary, the patient becomes of a more sunny disposition, brighter of intellect, ceases excessive masturbation".

I get these reports only from the articles of these physicians; but as they are eminent men, there is no possibility of questioning the report, which is of mere fact, not of opinion.

Father Vermeersch asks again:

"2. What reply is possible to the following objection made by an eminent surgeon: 'It is precisely as a gland for internal secretion that the testicle maintains in the individual the genital power, normal or perverted'. . . ."

Before going on with the objection it is better to examine this sentence, the meaning of which is not clear to me. The words "genital power" can signify (1) sexual potency in general; (2) *potestas coeundi;* (3) *potestas generandi.* Again, the words "a gland for internal secretion", as used in my article, are strictly technical. The testicle is a gland the *primary* function of which is to produce spermatozoa; its *secondary* function is that of a gland for internal secretion, i. e. it secretes spermin, which is one of the secretions technically called "internal". Internal secretions affect the entire body; the thyroid, pituitary body, suprarenal bodies, and the ovaries are glands that produce internal secretions, as the testicles do; but the testicular internal secretion has no reference whatever to the secretion of spermatozoa, which is an external secretion; nor to generation.

The presence of the testicles is a necessary condition for all degrees of sexual potency. The male generative system consists of a part that produces spermatozoa, a second part which makes a fluid menstruum in which the spermatozoa can live and undergo transportation; a third part by which the completed semen is transferred to the female. The two testes, with their ducts which are called the vasa deferentia, the scrotum, the seminal vesicles, the prostate gland, the urethra, the penis, Cowper's glands, Littré's glands, many sets of muscles and fascias, several groups of arteries and veins, a special nerve centre in the lumbar spinal cord, cranial nerves and centres, *nervi erigentes* which are vasodilator nerves, sets of sensory nerves, and sets of motor nerves, are, roughly, the parts of the male genital system. It requires about six folio pages to give an outline of the anatomy of this tract without going into any minute detail. So the testicle alone does not maintain the genital power, except as an essential part of the genital tract.

The sexual potency requisite in a male to make a marriage valid supposes the presence and health of all these complicated organs mentioned above, except that the ducts of the testicles may be *per accidens* closed through various agencies, and thus leave the man sterile, but still potent. He has then a *potestas coeundi,* and the power of insemination with a sterile semen.

To say that "the testicle *precisely as a gland for internal secretion* maintains in the individual the genital power normal or perverted" is not an opinion held by medical authority even as a theory, if we use "internal secretion" in this technical sense. If you remove the testicles, the prostate gland atrophies, penile erection ceases, and the secretion of the seminal vesicles no longer appears; no semen is produced, erection and penetration become impossible, the man grows impotent technically. These effects, however, have nothing to do, as far as anyone knows, with the function of internal secretion as such. Just why this result occurs we do not fully know, but the cause is almost certainly the cutting of the nerves that connect the scrotal organs with the remainder of the genital tract.

The technical *potestas coeundi* is not destroyed in any appreciable degree by cutting or closing the vasa deferentia; or, as the surgeon quoted by Father Vermeersch truly says, this potency "is independent of the integrity of the deferent canal", provided always you only close or cut the canal itself, but leave the nerves and blood vessels intact. If you tie or sever these, the testicle atrophies and impotence results.

The surgeon continues: "If the vasectomy does not produce any alteration of the testicle, how can it diminish venereal excitability?" In the observation of the surgeons who have for years been doing vasectomy (which is by no means a new operation, except as a treatment for "defectives") there is no effect produced in the testicles by vasectomy, except in some cases a certain lowering of the general tone of the testicle from disuse is observable; just as that tone is lowered in chaste, unmarried men, who through ascesis become quasi *Eunuchi Domini.*

Where there is an *over*production of spermin, and a consequent nervous excitation which shows itself in sexual erethism (this is an explanatory *theory*), that overproduction is checked

by vasectomy. Whether the theory is true or not, as a matter of fact after vasectomy sexual erethism *does* certainly cease. Sajous thinks that in cases of sexual erethism there is an overdevelopment of the adrenal "rests" in the testicle, and that vasectomy lowers the activity of such "rests".

The surgeon goes on to say: "If (which is quite possible) the cutting of the deferent canal, without producing any apparent atrophy, alters in reality the functioning of the testicle, how can it be affirmed that the reëstablishment of the continuity of the deferent canal will restore fecundity?" In the first place, if there is any "alteration in the function of the testicle", it is only as far as the production of spermin is concerned; and to say that even this happens is only theoretic. This spermin is not essential to fecundation. Fecundation is effected by the spermatozoa solely, and these are not affected by vasectomy. By long experience we know that the testicle does not atrophy or change when its duct is closed by any agent—the testicle is the only gland in the body that does not change under these conditions.

Secondly, as a matter of fact, Professor Edward Martin, of the University of Pennsylvania, has actually restored function after the ducts had been occluded, in three dogs, and finally in a man, who had had an occluding epididymitis on both sides for 20 years previous to the operation. Therefore I "affirm that restoration", because it has actually been done. Martin is one of the greatest surgeons in America; I have the statement from himself personally; besides, anyone may read his article on this very case in the *University of Pennsylvania Medical Bulletin,* vol. xv, No. 1, March, 1902.

To restore the function of the testicles after the vasa deferentia have been cut in vasectomy, by reuniting the cut ends of the vasa at any points along the spermatic cords beyond the epididymides, I think is practically impossible; if the ends are reunited there, the lumina will heal shut. Martin's operation, however, wherein a loop of the vas is brought down and slit, and this slit is sewn by oculist's needles to a slit in the epididymis, is practical, and has been done with success.

The lumen of the vas deferens is extremely narrow, not as wide when undilated as the eye of an ordinary needle. In my paper I said the vas throughout its length has a diameter

of one-tenth of an inch; but that is its outside measurement; the lumen itself is from one-fiftieth to one-thirtieth of an inch in diameter.

As to the actual restoration of function after the vas has been occluded, I know of but three cases in dogs, and one in a human being. There has been no occasion to try the operation. Dr. Martin says his operation is not difficult. This statement also is somewhat relative, as Martin is a very skilful technician himself.

AUSTIN O'MALLEY.

Philadelphia, Pa.

DIOCESAN STATUTES.[1]

It has been said of the *Acta et Decreta* of the last two Provincial Councils of Baltimore that they represent the most perfect diocesan church legislation in the entire *Corpus Juris*. It was a fortunate circumstance that both synods, held within the same decennium, were largely conducted by the same men, who, whilst acting in different capacities, were yet actuated by the same spirit and familiar with the circumstances that called for adaptation of the traditional canon law to conditions in the United States. Thus they were able to take account at the Council in 1886 of the results produced by the somewhat tentative legislation in 1877. The Second Plenary Council was a test, the third a confirmation, of the wisdom of the disciplinary legislation proposed for the Catholics of the New World.

But the ultimate result aimed at by the truly representative body of churchmen who composed and collaborated in the two synods, was only to be attained through the actual introduction of the laws of the Third Plenary Council into each separate diocese. A bishop is pope within the limits of his appointed jurisdiction. No purely ecclesiastical law absolutely binds his subjects unless he sanctions it as possible or

[1] *Statuta Dioecesis Harrisburgensis* quae in Synodo Dioecesana Sexta, die 28 Septembris 1911 in Ecclesia Cathedrali Sancti Patritii in Civitate Harrisburg habita sanxit et promulgavit Rmus. Dom. Joannes G. Shanahan, Episcopus Harrisburgensis. Pp. 107.

Decrees of the Leeds Synods. Also Some Papal Encyclicals and other Decrees and Documents. De Mandato Episcopi Loidensis. Pp. 252.

expedient, at least where the observance does not involve a Divine precept or an express injunction of the Sovereign Pontiff.

Accordingly, whilst a bishop is guided by the counsels of the great body of the hierarchy, and whilst he gives his consent as a member of the legislative body to the justice and expediency of the transactions of the Plenary Council, the responsibility of carrying out within his jurisdiction in detail the enacted laws remains entirely with him. What is good law for all may not be the expedient law for each; and whilst opposition to the law is excluded by the consent given to the legislation, the law's execution may in a given case be suspended by the discretion that judges of circumstances and opportunities. Local diocesan statutes are not therefore merely the means and token of the official introduction of the ecclesiastical law which governs a diocese; they are likewise indications of and applications of the common law to the special necessities of the diocese, and to its opportunities for spreading the Kingdom of Christ.

The most recent ecclesiastical legislation that has come to our notice is the *Statuta Dioecesis Harrisburgensis*. It indicates a careful study of the Decrees of the Councils of Baltimore, and a thoughtful and conscientious adaptation of the same to local conditions. Wherever the general law leaves its sanctions undefined, the *Statuta* refers to positive enactments of the Sacred Congregations which tend to direct the doubtful conscience in the proper interpretation of pastoral duty. These directions cover every field of priestly efficiency. The regulations defining the duties, rights, and privileges of pastors, assistants, religious communities, and the faithful, are very clear and to the point. Needless to say, the recent enactments of the Holy See which must be regarded as either corrective or supplementary of the Baltimore Decrees are here given and explained in such a way as to lighten the burden of interpretation on the part of individual pastors. The Appendix adds practical suggestions, not merely in the executive and administrative sphere of pastoral life, but such also as tend to the personal sanctification of the individual priest. A handbook of pastoral instruction under the title of diocesan statutes, having as such the sanction of the immediate eccles-

iastical superior, is a blessing which many a priest in our missions might justly covet.

We have designedly abstained from referring in detail to the legislative and directive enactments of the *Statuta* of the Diocese of Harrisburg, since their serviceableness lies in the local adaptation of the general law contained in the Baltimore Plenary Councils. If we should comment on the conventional method of interpreting the diocesan law to the clergy and people, it would be to the effect that it be given them in the vernacular, and that it contain moreover certain cautions with a view to their being carried out in practice.

Great bishops like St. Charles advised their clergy of the fact that they meant to render effective the diocesan laws by personal vigilance through visitation. Benedict XIV insists on this as an essential requisite and sanction of all diocesan enactments. Pius X has not only urged it but enforced execution of it in Rome among those who had held themselves exempt, by reason of a tacit tradition, from examining control. We have, of course, episcopal "visitation" as a matter of formality, usually on occasion when Confirmation is administered. But it has no practical force of either control or correction. The bishop at such times is a guest of honor, not a supervisor or inspector, as his official title implies. True, every bishop may not have time to do in person what is expected of him as a responsible official; but in such cases we lack also any system of visitation by authorized substitutes, vicars of the bishop, deputed for the purpose of making useful and truthful reports.

There is a traditional suspicion that such supervision implies espionage, a method rightly held in odium. But an official inspector need not be a sneak-thief who comes to rob us of our secrets of action in order that he may report them to a superior for the purpose of invoking penalty. The priests of a diocese in which clerical discipline is respected and maintained through a good tradition kindled in the seminary, will perhaps need no stimulus to the observance of their pastoral obligations. As men of God and keepers of the sanctuary they may give the bishop no anxiety whatever. Yet there may be here or there, one or another, who through physical or moral weakness, unconsciously perhaps, injures his flock. It

may be his manner; it may be his associations, his relatives or friends in the parish; it may be his idiosyncrasies or ailments; it may be the rudeness of some, or the sympathy of others, which makes the pastor unjust to a part of his flock or neglectful of the general interest which a shepherd of souls should have.

For the inefficiency of the priest the bishop is so far responsible that he must in justice to the faithful and to outsiders who may be thereby withheld from entering the fold, remedy the evil and keep it as far as he can from corrupting the flock. That is not effected except by inquiry and inspection, whether as a matter of routine or—better—outside it; but so that every priest knows that he is of right subject to it and must assist in facilitating it in the interest of souls and in sympathy with his bishop. There is nothing unworthy a prelate or priest in having his accounts examined, his premises inspected, his administration questioned. And if the statutes were to state the bishop's intention of exercising his right of supervision, it might tend somewhat to lessen the false impression that an Ordinary who is conscientious in his inquiry is trespassing on the rights or prerogatives of pastoral dignity and questioning the honesty of his priests in the fulfillment of their duties.

The other point mentioned above, namely the advantage of making the statutes of the diocese as accessible a handbook as possible by using the vernacular, apart from the authoritative citation of the *acta* and *decreta* which it is the purpose of such a manual to interpret, is being recognized outside the Latin countries. The late Bishop Baltes of Alton adopted the plan long ago in his "Pastoral Instructions". As an excellent approach to the same end we note the Statutes of the Diocese of Leeds in England, to which we have already directed the attention of our readers. There are sixteen brief paragraphs embodying the chief enactments of the Provincial Synods of England with special reference to the Diocese of Leeds. The bulk of the volume treats of the Sacraments—Baptism, Penance, Holy Eucharist, Last Rites, and Matrimony, in regular pastoral, theological form. Even the chapter *De Vita Clericorum* is written in English, setting forth the duty of the priest under various headings, such as "On Sacred

Preaching," "On the Absence of Priests from their Parishes," "On the Commission of Investigation," "Administrative Removal of Parish Priests," "Clergy and Civil Courts," "Theatricals and the Clergy," "Rectories and Missions," etc. There are chapters on "Children and the Schools," "Church Building," "Church Goods," "Public Prayers and Worship," "Church Music," etc., and much other useful information directing the clergy toward uniform and consistent observance of ecclesiastical law. The Bishop of Leeds does not disdain to avail himself of the good things from America and gives ready credit to the AMERICAN ECCLESIASTICAL REVIEW for the portions selected from its YEAR BOOK. We know of no more excellent diocesan pastoral handbook than this volume of *Decrees of the Leeds Synods*, which we understand may be purchased at the Chancery Office, Cathedral Residence, Leeds, Yorkshire, England.

INTEGRAL VESPERS.

Qu. The Second Plenary Council of Baltimore legislated as follows in regard to Vespers: "We will and command that complete Vespers (*Vesperae integrae*) be sung, after the Roman fashion, on Sundays and Feasts in all churches, so far as may be."

The Third Plenary Council of Baltimore legislated: "Praeterea volumus et mandamus . . . ut ubi Vesperarum officium peragitur, Vesperae integrae id est psalmis non decurtatis, decantentur."

I wish to ask you whether the additional phrase "id est psalmis non decurtatis" is meant so to qualify the previous phrase "Vesperae integrae" as to permit the interpretation that if the psalms be completely sung, without the accompanying antiphons, the Vespers can be considered "integrae"? I believe it is a common custom to sing the psalms in our churches without the antiphons. Is this liturgically allowable in churches where there is no obligation to sing the Canonical Hours? I know that in our ordinary parish churches any Vespers may be selected, outside of the prescribed day's office. But if, say, the Common Vespers of the Blessed Virgin be selected, is it permissible to omit the antiphons? And, if so, could any pious Latin hymn, from some other source, be sung? etc.

INQUIRER.

Resp. The Second Plenary Council of Baltimore, in stating that "Complete Vespers (*Vesperae integrae*) be sung, after

the Roman fashion, on Sundays and Feasts in all churches, so far as may be," also indicates that by these Vespers it understands the liturgical form, with Antiphons, hymns, versicles, and prayers, as prescribed for the Canonical Hours. This is clearly to be inferred from the reference it makes in the clause immediately preceding the above quoted words, viz., " Omnino in praxim generalem esse ea volumus, *quae de Vesperis minus solemnibus . . . in libro Cæremoniali nuper Baltimorae edito habeantur.*" Now the Baltimore Ceremonial in the chapter referred to mentions expressly the different rubrics to be observed in chanting the hymns *Ave Maris Stella*, the *Veni, Creator Spiritus*, etc., the antiphon of the Magnificat which the celebrant intones, and which the choir sings, etc.[1] This would seem to imply that the additional instruction in the decrees of the Third Baltimore Council is explanatory, and that the *Vesperae integrae* there mentioned include the full text of the Psalms and Antiphons prescribed in the Canonical Office, even though the Vespers are not celebrated *modo solemni*; that is to say, with cope bearers and attendant clergy, as prescribed in a subsequent chapter (IV) of the same Ceremonial, when speaking of churches where the Canonical Hours are obligatory.

Thus the manner of chanting Vespers prescribed by the two Baltimore Councils appears to be defined. As to the *quality* of office to be chosen for these Vespers the Third Plenary Council appears likewise to indicate its purpose, in the passage which immediately precedes the words: " ut, ubi Vesperarum officium peragitur, vesperae integrae id est psalmis non decurtatis, decantentur," when it says: " ut musica, quantum fieri potest, cum temporum varietate et cum qualitate festorum plane concordet ".[2]

A subsequent decree of the S. Congregation[3] modifies this requirement in the case of parish churches where the Canonical Hours are not of obligation by allowing the substitution of Vespers taken from any one office of the year, such as that of the Blessed Virgin or the Blessed Sacrament, to suit the

[1] Balt. Ceremonial, Chap. X, art. 2, nn. 2, etc.

[2] Concil. Plen. Balt. III, Tit. III, n. 118.

[3] S. R. C. Decr. auth., 3624 ad dub. 12.

devotion of the faithful. "Quaeritur utrum in ecclesiis mere parochialibus, ubi non adest obligatio chori, Vesperae quae ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debeant Officio diei ut in Breviario; an desumi possint ex alio quolibet Officio ex. gr. de SS. Sacramento vel de Beata Maria Virgine?" The answer was: "Licitum est in casu Vesperas de alio officio cantare; dummodo ii qui ad Horas Canonicas tenentur, privatim recitent illas de Officio occurrente."

This is therefore an exception to the general rule, reiterated in a later decree on the same subject,[4] viz.: "Utrum officium Vesperarum Dominicis festisque diebus publice decantari solitum ordinandum sit juxta Calendarium Ecclesiae in qua persolvitur; an potius concordandum cum Officio privatim recitando a rectore Ecclesiae, partes, ut plurimum, Hebdomadarii agente?" The answer was: "Affirmative ad primam partem; negative ad secundam."

What then is to be said regarding the statement that it is "a common custom to sing the psalms in our churches without the antiphons. Is this liturgically allowable in churches where there is no obligation to sing the Canonical Hours?" We should answer that the common custom here referred to, though not liturgical, may be tolerated where it is not practically possible to sing the Vespers *more Romano* with the Antiphons. It is the very condition which the Plenary Council wished to abolish *quantum fieri potest*, that is "in all churches, so far as may be". The same condition has nevertheless outlasted the efforts of those who would be disposed to change it for the more perfect chanted service of the ancient liturgy. The alternative is a devotional exercise which, for want of a better name, or probably because it is a substitute for the Canonical Vespers, is called Vespers. In the case of this devotional exercise there are, strictly speaking, no restrictions apart from those general rules which oblige us to carry out the acts of popular worship with decorum and reverence. The legislative body which regulates the observances of public worship cannot be expected to sanction explicitly as Vespers a service that is imperfect; but it recog-

[4] Decret. auth., 3979, n. 9.

nizes, as did the Fathers of the Councils of Baltimore, the limitations set by our circumstances. At the same time, by reiterating the law and the more perfect norm, it points the direction in which we should proceed, and thus it prevents that which is merely tolerated from becoming a permanent substitute for what is more perfect.

There is room between what is right and what is wrong for that which is the only thing feasible and which, though imperfect, nevertheless tends toward and approaches the right. It seems moreover a wiser course to serve devotion by doing the less perfect thing, liturgically speaking, than by doing what is apt to render the liturgy ludicrous, because necessarily poorly done where the means to instruct in antiphonal chant are wanting.

THE WINE CUP AT THE MARRIAGE CEREMONY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read what you say in the October number of THE ECCLESIASTICAL REVIEW about the custom of blessing wine at the nuptial ceremony. The following, taken from Fluck's *Katholische Liturgik* may be of further interest to the readers of the REVIEW.

In many parts of Germany (in the dioceses of Passau, Augsburg, Bamberg, Freising,)[1] as also in Russia and Greece, it is still the custom to offer a cup of blessed wine to the bridal couple. They drink of it three times. Martene, referring to an old codex dating back some 600 years, shows that this was a custom during the Middle Ages, although the Roman Ritual makes no mention of it. The wine, as a symbol of love, was supposed to express the wish of the newly-wedded couple to persevere until the end in mutual love, which will make them divide and share everything with one another. This signification is clearly indicated in the orations used in blessing the wine.[2] The Greeks have a touching custom of immediately breaking the glass from which the bridal pair

[1] Schmid also mentions Mayence, where the custom was observed in earlier times. Kerschbaumer mentions Steiermark too.

[2] Cf. Goar, who writes: "Poculum hoc commune indivisi convictus societati et communi bonorum omnium usui et possessioni ex aequo habendae et repraesentandae deservit."

had drunk. The obvious lesson is that every other bond which might weaken conjugal love is to be broken: "Scyphus vitreus, post ternam deliberationem fractus, tum corporum tum animorum nubentium aliis quibuscumque consortium interdictum indicat." Goar also notes that in some localities not only wine but also bread was offered to the married couple, indicating the same lesson of communion and mutual attachment in the conjugal life.

P. ANDREW BAUER, O.S.B.

DISTRIBUTION OF HOLY COMMUNION AT SOLEMN REQUIEM MASS.

Qu. Not having found the following query listed in your General Index, or in any of the numbers published since its issue, or satisfactorily explained in any liturgical works at hand, I beg to submit the same, believing it to be of general interest.

Can it be said that the distribution of Holy Communion *during* a Requiem whether it be a low, sung, or solemn Mass, even on All Soul's Day, and even though distributed by the celebrant of the Mass (when there are other ministers present), is a violation of any rubric, or that it requires what is called a "reasonable cause" (when there is question of deviating from a recognized law)? Van der Stappen cites a reply of 27 June, 1868, granting a general permission, but then adds as *Nota* a Decree of 28 November, 1902, "quod in Missis solemnibus sive cantatis de Requie juxta praxim Urbis communio distribui non solet; sed ubi ex rationabili causa distribuenda foret, Diaconus dicet 'Confiteor' non vero cantando."

On the eve of All Saints, whilst hearing confessions, I advised my penitents to go to Communion every day during the week. As I had not announced that Holy Communion would be distributed before or after the solemn Requiem of the following day, I distributed it at the regular time in the Mass. Did I act contrary to any liturgical prescription?

OREGONUS.

Resp. There need be no hesitation whatever in giving Holy Communion to the faithful in a Missa *de Requie,* whether that be a low Mass or a solemn Mass. The controversy of the last century, which arose out of the varying interpretation of the general rubric prescribing that for distribution of Holy Communion either white or the color of the day (but never black) be used, was settled by the decision

referred to by our correspondent. In point of fact it did but confirm what had been decided two centuries earlier, namely: " non esse contra ritum."

As to the custom in the City of Rome, there is no difference between what constitutes a "causa rationabilis" there and what is a normal necessity here in America. Moreover, since Pius X has urged the reception and therefore the distribution of daily Communion as part of the daily liturgical service in our churches, the thousands of pastors who can have only one Mass (and that a *requiem* Mass) on many days during the year have no reason for being scrupulous about fulfilling a charge so important as giving Communion, merely because the black does not harmonize with the liturgical color ordinarily prescribed for Eucharistic functions.

But could not Communion be distributed after the high Mass? No doubt it could; but with much inconvenience, we fancy, to numerous people who cannot afford to take all the time for worship which their devotion prompts, especially on days like " All Souls ", when many are obliged to attend to their daily work. Besides, the distribution of Communion outside Mass, when it can take place as part of the Holy Sacrifice in which it was originally ordained and of which it forms an integral element, should be regarded as an unrubrical exception, permitted only when necessity or urgency calls for it.

THE RIGHTS AND PRIVILEGES OF CARDINALS.

Qu. The creation of three new Cardinals in the United States raises a number of questions about the rights and privileges of these dignitaries, and their relation to the Ordinaries outside their own dioceses. Could you briefly inform your readers what, besides the title, color of robes, and position in the conclave for electing a Pope, are the distinguishing prerogatives of the Cardinals?

Resp. Apart from the right of precedence, due to superior rank in the hierarchy, a Cardinal does not, outside his diocese and his Roman titular church, enjoy any considerable privileges beyond those accorded to bishops. A Cardinal, even if he were not a bishop, has the right to use ***pontificalia*** on solemn occasions in the liturgical service; he

is ordinarily exempted from interdicts and suspensions affecting a definite locality; he has the right of precedence, immediately after the Sovereign Pontiff, in General Councils; the privilege at all times of a portable altar; and the use of the red biretta and pileolum, unless he belongs to a Religious Order other than the Society of Jesus. These are in the sum the special prerogatives attached to the office of Cardinal. The coming January number of THE ECCLESIASTICAL REVIEW will contain an exhaustive article on the subject of Cardinals. It deals with the nomination, investitute, rights and duties of members of the Sacred College, and with their functions as a legislative and administrative body of the Universal Church.

OUR YEAR BOOK FOR 1912.

On publishing the first YEAR BOOK in 1909, we stated that it was a tentative issue, and that perhaps our readers would help us to improve it in time by their suggestions. These suggestions have come. One of the first was that we should omit the *Ordo*. We did not wish to yield that feature, as it seemed to be an essential part of an annuary for ecclesiastics, and besides we saw a number of advantages in keeping an English version of the calendar for convenient parish notices and casual memoranda. The protests against printing the Ordo have continued, however. The following letter is a sample of the objections offered:

To the Editor, THE ECCLESIASTICAL REVIEW.

I wish, with your kind permission, to make a suggestion to you in reference to THE ECCLESIASTICAL REVIEW YEAR BOOK for 1911 which was recently sent by you to subscribers of THE ECCLESIASTICAL REVIEW who have paid their subscriptions for the current year. The YEAR BOOK contains many excellent features most useful to the missionary priest, and convenient as a reference for many recent Roman decrees; but why take up three-fourths of the YEAR BOOK with an *Ordo* useful only to a small number of your readers? It is absolutely useless to us of the Chicago Archdiocese, and that includes priests of twenty dioceses alone in the United States. We have one Ordo for Chicago, Dubuque, Milwaukee, Santa Fe, with most of their suffragan bishoprics. Your YEAR BOOK Ordo is en-

tirely different from ours; therefore three-fourths of that useful publication is to us of no practical value. Do you not think, therefore, that an improvement could be made whereby a large number of your readers would be directly benefited?

It is unnecessary for me to make any suggestion to you concerning the matter which would fittingly occupy the space now (to us) useless, but I am under the impression that it is your desire in sending the YEAR BOOK to your subscribers, to please all (and not a comparative minority) of your readers.

I remain, Reverend and Dear Father,

Sincerely yours,

FRANCIS E. SCANLAN.

The reasonableness of Father Scanlan's objection to the *Ordo* is apparent, and we have altered our disposition of the YEAR BOOK accordingly. In keeping with further suggestions from other priests whose practical experience enables them to indicate helpful features in an annual such as it is within our limits to offer the clergy, the YEAR BOOK will have the character of an Announcement Indicator for the ecclesiastical and parish functions throughout the year. It will thus aid the memory of the parish priest and save much writing, and at the same time keep a definite and consistent order in the regular Sunday announcements. There will be a weekly calendar of feasts, fasts, etc., at the head of the page, and the subject of the Gospel of the Sunday or feast. Besides this the YEAR BOOK will have the important decrees and instructions of the Roman Congregations needed for more or less constant reference in pastoral life, and a number of useful statistics, literature, and pastoralia, making the volume a ready manual of current ecclesiastical information.

Criticisms and Notes.

THE LIFE OF THE VENERABLE FRANCIS LIBERMANN. By G. Lee, C.S.Sp. St. Louis, Mo.: B. Herder. 1911. Pp. 321.

To American priests this biography should be very welcome for two reasons; first, because it makes us familiar with the life of an apologist and missionary, a priest whose writings, mostly in the form of correspondence, are singularly redolent of spiritual wisdom applied to modern conditions of thought and ministration; and secondly, because he was a convert from Judaism who reached the Catholic truth by a process that suggests itself as applicable to a large number of intelligent Jews in the United States and Canada. These often have scant sympathy for the practice of the synagogue, though they cling to the race attraction which reminds them of a religious ancestry that has given the world the finest types of genius and industry. It is perhaps true that the educated among American Jews belong for the most part to the "reformed" party at whose hands the Mosaic traditions receive a strongly rationalistic interpretation. But that does not necessarily eradicate the religious bias which belongs to the race and which frequently leads them to inquire into the truths of the Catholic Church, the only religious body that commands the respect of the believer in a Messianic fulfilment.

It was precisely this temper that brought young Libermann, who had turned from the Talmud to rationalism, into the Catholic Church. He had read Rousseau's *Émile,* a book well calculated to undermine the faith of a believer. Rousseau gives the reasons for and against the Divinity of Christ. He himself admits his inability to confute the strongest of these, though he will not admit the logical issue. Libermann undertook to pursue the inquiry, led on unconsciously no doubt by the example of an elder brother who, as a physician, having turned from Judaism to rationalism, had followed the strong impulse toward religious inquiry and at last found his way into the Catholic Church, as did two other of his brothers later on. Indeed the history of this Dr. Samson Libermann is as instructive and in many ways as interesting as that of John Henry Newman. The Tractarian Movement at Oxford had its counterpart some twenty-five years earlier in Strasburg when Dr. Libermann, with his wife, was received into the Church as the first member of the committee appointed by the Jewish Consistory to inquire into the educational methods of the community. He was immediately followed by other members, among whom were Mayer, Dreyfus,

Goschler, Ratisbonne (Theodore), and Level. In other places a similar impulse among Jewish rabbis, whom the conversion of men like Rabbi Drach had aroused to inquiry, was felt and acted upon, about the same time.

Some years ago the Fathers of the Holy Ghost in Detroit (Michigan) issued a volume of *Spiritual Letters* (translated by the Rev. Charles L. Grunenwald) addressed for the most part to seminarists, and containing a valuable treasury of practical counsel to clerics and priests. They gave a glimpse of what we learn in a more general and completed form from this volume by Fr. Lee. He draws his material from the letters and commentaries of P. Libermann, and from reports about him in the Archives and Bulletins of the Congregation of the Holy Ghost and the Immaculate Heart of Mary. He refers us likewise to the existing biographies by Cardinal Pitra, by Père Delaplace, and an English Life of the *Venerable F. M. P. Libermann* by the Rev. Prosper Goepfert (Gill & Son, Dublin). Father Lee's object in publishing his sketch of the saintly Founder has a purpose distinct from the above-mentioned biographies. He intends to give the English reader "a plain, substantial account of this modern Hebrew's faith which led him to give up—really to give up—the world for Christ" which "will interest common sense people and can hardly fail to impress them."

And the author surely accomplishes his purpose. The story of the young Hebrew student, eager to be honest with himself before Jehovah, the God of his forefathers, struggling like Saul of old against the good, finally accepts the evidence of his reason. Then faith floods his open heart; he consults the learned Abbé Drach, who had likewise travelled the road of the Jewish zealot to Damascus and found rest in the heavenly Jerusalem of the Catholic truth. Libermann at the age of twenty years enters the Seminary of St. Sulpice, where he remains for four years, a most edifying example of faith and humility to his fellow students. Then follows the period of struggle with his newly acquired and polished weapon of faith, and his metal is tried in the conflict with modern science. A severer conflict was that of the heart against the appeals of an aged father who deplored what he viewed as the apostacy of his loved son, dying in that conviction and leaving a sad memory upon the soul of the young convert cleric. Bodily infirmity, the result partly of the anxieties that had harassed him, and of the ardor with which he embraced the opportunities of ascetical life offered in the retirement of the seminary, added to the sad prospect of inefficiency that loomed before his mind.

After leaving St. Sulpice he entered the College of St. Stanislaus, where he met two Creole students. These, having seen much of the

life of the negro slaves on the plantations of their fathers, had conceived a desire to devote themselves to the spiritual uplifting of the black race. This was the beginning of an order under the patronage of the Immaculate Heart of Mary, and later to the union with the Society of the Holy Ghost. Father Libermann steadily progressed amid manifold hardships and disappointments in the establishment of his great work. A model missionary, a pattern of the spiritual director, he has left behind him the monument of his zeal and priestly holiness in the Society of the Fathers of the Holy Ghost.

We trust that with the popularizing of this edifying biography there will come also a better knowledge amongst us of the writings of the saintly missionary, which contain abundant material for shaping ecclesiastical vocations such as we seem especially to need in America and the English-speaking colonies.

THE SUPERSTITION CALLED SOCIALISM. By G. W. de Tunzelmann, B.Sc. Philadelphia: J. B. Lippincott & Co.; London: George Allen Co. 1911. Pp. 410.

SOCIAL REFORM AND THE CONSTITUTION. By Frank J. Goodnow, LL.D. New York: The Macmillan Co. 1911. Pp. 386.

There was published some three years ago a book entitled *The Case against Socialism* (ECCLES. REVIEW, Vol. 39, pp. 219 and 453). A compilation drawing upon the most influential literature relating to Socialism, it is a well stocked arsenal of facts and criticism available against the collectivistic programs. Alongside of this campaign engine may now be placed the present work on the same subject, for it too, like its predecessor, is meant "to meet the requirements of the anti-Socialistic speaker"—to furnish him with information concerning the tenets of Socialism and the arguments pro but mostly con. But not only this. The book, as the author justly claims, "will also appeal to every thinking advocate of Social Progress, for it contains a dispassionate reasoned presentation of constructive Social Progress based upon reason and experience and compares it with the disruptive schemes of Collectivism on the one hand and of Anarchism on the other." And yet more: "The method employed throughout is that of reasoned argument from facts which the references given will enable every reader to verify for himself. The book therefore appeals just as much to the thinking Socialist as to the thinking anti-Socialist. The only Socialist to whom it will not appeal is he who blindly accepts the statements of his leaders, and is not possessed of sufficient intelligence to understand, or even to attempt to understand, the arguments on

either side" (p. v). This of course is the author's testimony to his own work and must be verified by the reader's own judgment, be he pro- or anti-Socialist. Nevertheless there will be little doubt of the verification, provided the seeker undertake the process with sincerity and dispassionate reason—a mental requisite, however, not always easy to secure.

The book is divided into two parts. The first contains a well argued out criticism of Socialistic (Marxian especially) economics and an examination of the various groups and aims of Socialists. Over against the proposals of collectivism the author sets his constructive program, entitled "Social Progress"—a program which contains a number of sane and practical measures and coincides substantially with the teaching of Leo XIII, an extract from whose Encyclical *Rerum Novarum* occupies some sixteen pages of the text.

The second part of the volume is devoted to a criticism of the philosophical basis of Socialism, and a defence of the philosophical basis of "Social Progress". As the first part contains some acute analysis and effective disintegration, so the second contains some deeper penetration into fundamental truths. However, when the author attempts to explain and unfold the nature of the relation of the First Principle, God, the "Universal Mind" as he calls it, to the world and the human mind, he falls into a sort of Hegelian pantheism, which is a blot on his thought. Abstractly and ultimately his conception of God would mar his whole system, though concretely and in its immediately practical bearings it fortunately is independent and leaves his essential body of argument unharmed. Prescinding from his theology—he disclaims being a theologian—which is confined to a few pages in Chapter X, the book deserves to be recommended as a strong and effective critique of Socialism. The author is master of a luminous and graphic style. His book makes interesting reading. It contains no dull page and hardly a sentence, even where the Hegelian fog threatens to rise, that is not perfectly transparent to the average educated intelligence.

"Collectivism" is proposed by its advocates as a scheme for social and political betterment. "Social Progress" is quite different, in many senses an opposite, scheme, devised by its promoters for the same purpose. Obviously, however, whatever scheme of social or political reform be advocated, its consonance with the organic law of the State must be proved, or if not thus consonant, the necessity of changing that law so as to meet the ills under which we labor must be established. It is plain that such adjustment of remedial measures to the Constitution would meet with little consideration at the hands of revolutionary Socialists, who would quickly make

the back fit the garment, if the reverse process were unfeasible. It does form part, however, of the program of "Social Progress", which works harmoniously with the existing constitutional law where practicable and advocates reasonable modification thereof where necessary. At all events it is important that whoever advocates reformation should have clear ideas how the measures proposed stand in relation to the organic law of the country. A source of such information is provided in the second book above by a professor of administrative law at Columbia University. The work embodies an "attempt to ascertain from an examination of the decision of our courts, and particularly those of the United States Supreme Court, to what extent the Constitution of the United States in its present form is a bar to the adoption of the most important social reform measures which have been made parts of the reform program of the most progressive people of the present day". As social reform is inextricably bound up with political, the latter also comes within the scope of the volume.

The principal subjects discussed relate to the constitutionality of governmental regulation of commerce, navigation, transportation, labor, urban property, monopoly, public ownership, pensions in case of old age, accidents, sickness, housing of the working classes in cities, and so on. The mere mention of these titles will suffice to inform the reader of the range, importance, and difficulty of the problems discussed and upon which the author has thrown the light of judicial decisions gathered by the sifting of very many cases—the titles alone of which take up about a dozen pages of the book. The work has obviously been painstaking and thorough and will prove a great saver of time and labor for those whose interest it may be to study the attitude of the government and the courts toward measures of social reform.

HISTORY OF ECONOMIC THOUGHT. By Lewis H. Haney, Ph.D. New York: The Macmillan Co. 1911. Pp. 584.

WAGES IN THE UNITED STATES, 1908–1910. A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D. New York: The Macmillan Co. 1911. Pp. 228.

MAKING BOTH ENDS MEET. The Income and Outlay of New York Working Girls. By S. Ainslie Clark and Edith Wyatt. New York: The Macmillan Co. 1911. Pp. 283.

No apology is necessary for calling the attention of readers of this REVIEW to books of the class here introduced. On none more

than the clergy and seminarians preparing for efficient work in the Master's vineyard is it incumbent to be and keep acquainted with the economic problems and conditions affecting society in these times. The priest indeed, especially if his sphere of duty lies within large industrial areas, is probably often better acquainted with such problems and conditions than is the professor of economics who theorizes from the library chair, whilst he, the priest, gathers his economic facts from personal contact with the laboring poor in their humble homes or the presbytery. None the less is it important for him, the priest, to keep at least fairly abreast with economic theories, in so far at least as to enable him to form an intelligent estimate of their truth and justice and practical bearing upon the people. As an introduction to the study of economics there is nothing better in English than Devas's *Manual of Political Economy,* supplemented by the same author's *Groundwork* (Longmans, Green & Co.).

For further information on this subject the student will do well to take up the first of the books listed above. He finds there a comprehensive survey of the history of the subject, "a critical account of the origin and development of the economic theories of the leading thinkers in the leading nations," as the subtitle of the book describes it. "The leading thinkers," presented in the work, are of course those who have wrought some notable effect on the movement in economic thought or (and) have originated or developed some noteworthy theory. Not every writer therefore on economics is represented; consequently the reader need not be disappointed if he miss a familiar name. It is safe to say, however, that few economic thinkers who have been really influential are omitted. The narrative begins with the economic thought of the Oriental peoples, especially the Hebrews; advancing then through the Greeks and Romans and the medieval thinkers to the dawn of economics as a science, whose development is then pursued down to our own day; the work closing with a general account of the present contemporary schools in Europe and the United States, and a résumé in which the salient features of the historical development are luminously portrayed. There are a good bibliography and a double index. The work is comprehensive and a presentation in which exposition and criticism are well balanced. As there may be differences of opinion on the author's selections and omissions, so there will be on his critical estimates. However this may be, there will be hardly any dissent from the statement that the book contains the most complete outline of economic history thus far produced in the English language. The nearest approach are the well-known works by Ingram and by Bonar, both of which however it surpasses in comprehensiveness and timeliness.

The question of absolute and of relative wages is always a burning one. The rich seem to be becoming richer, but the poor are said by even reputable authorities not to be becoming poorer. However this may be, no reliable answer can be given to the question without a thoroughly statistical account of the present average rate of wages. A useful contribution to such an account is furnished in the second book in title above. The author, who has had efficient co-laborers, has drawn his facts and figures from the most recent and authentic sources, and the result is highly instructive. There is no priest working amongst the poor who is not familiar with the actual wage rate within his own spiritual jurisdiction. How often that rate falls below the "living", not to say "family", wage is but too painfully impressed on his experience. However, personal experience becomes more impressive when enlarged by general application and verification; and this and much more that will vary with the individual reader's purposes will be obtained from the book at hand. By way of illustration, the concluding summary may here be quoted. The answer to the question "What are wages?" is thus summed up: "For the available sources of statistics and by inference for neighboring localities the annual earnings (unemployment of 20 per cent deducted) of adult males and females employed east of the Rockies and north of the Mason and Dixon Lines are distributed over the wage scale thus:

Annual Earnings.	Adult Males.	Adult Females.
Under $200	. .	$\frac{1}{5}$
" 325	$\frac{1}{10}$	$\frac{8}{5}$
" 500	$\frac{1}{2}$	$\frac{9}{10}$
" 600	$\frac{3}{4}$	$\frac{19}{20}$
" 800	$\frac{9}{10}$	$\frac{10}{20}$

Three-quarters of the adult males and nineteen-twentieths of the adult females actually earn less than $600 a year."

How to make both ends meet with so small a pecuniary thread becomes a problem not so much of scientific economics as of painful practical economy. An account of the process so far as it is accomplished by women industrially working in the City of New York is told in the third book above, *Making Both Ends Meet.* The investigations pursued by the authors have been chiefly amongst saleswomen, factory workers, shirt-waist makers, cloak makers, and laundry workers. The book is composed of the economic records of self-supporting women living away from home in New York. Their

chronicles were given to the National Consumers' League simply as a testimony to truth; and it is simply as a testimony to truth that the writers claim to have compiled and to have had them here reprinted (p. vii). No pains have apparently been spared to secure authentic and veracious accounts. Much of the material has previously appeared in a series of articles by one of the authors (Miss Wyatt) in *McClure's Magazine*. It is no slight testimony to the truth of the accounts chronicled that their previous publication resulted in certain industrial changes for the betterment of working women being inaugurated by several business houses in New York. Probably here too many if not all of the narratives of struggle with poverty and sorrow might be duplicated by similar experiences of priests laboring amongst the poor in large cities; but the systematized aggregate presented in the book at hand lends a special force to the sad story, whilst it will doubtless reveal to those whose personal experience has not extended to the conditions described, a state of things that can hardly fail to evoke their sympathy and stimulate their zeal in the work of social reformation.

IL CROCIFISSO NELL' ARTE. Autore Sac. Dott. C. Costantini. Prefazione del Prof. P. Vigo. Ornati del Prof. L. Zumkeller. Firenze: Libreria Salesiana editrice. 1911. Pp. 191.

Our readers are already acquainted with the writings of the Rev. Dr. Costantini, whose history of Christian art is now appearing in the REVIEW and whose literary work appeals in a special manner to the clergy. In the present volume he deals with the archeology of the Passion and the Iconography of the Crucifix. The question regarding the actual form of the cross on which our Lord suffered death has been largely discussed by the older school of archeologists, such as Gretzer, Münz, Fulda, Forrer, and Müller. The artistic aspect of the subject has likewise received ample treatment by writers like Stockbauer, Schönermark, Bréhier, Grimonard, Wilpert, and others. Among recent authorities in English we have Alger's *History of the Cross* and Blake's *The Cross, Ancient and Modern*. There is no work, however, which is at once so exhaustive and so erudite as this volume by the Venetian priest-artist. He gives a judicious résumé of all that has been said on the subject in ancient and modern literature, and illustrates his exposition with the admirably artistic exposition which suggests the practical sculptor and designer. We have here in fact a collection of all the important forms of the cross and the crucifix, in plastic art and painting, by the great masters and devout modelers down to our own time. These illustrate in the first place the history of the cross as an instrument

of the death penalty in general, and among the Romans in particular. The judicial process that led to crucifixion, the peculiar forms of the cross with the penal accessories, the details of the act of crucifying the condemned, and the subsequent crucifragium, are treated as preliminaries to the history of our Lord's crucifixion. In taking up the latter subject the author examines the traditions regarding the form, height, quality of wood, title inscription, the figure and treatment of the Christ, etc.

An interesting inquiry is raised in a chapter entitled *Idealismo e realismo nell'arte sacra,* in which the author suggests the principles that should guide the artist in depicting the historic fact of the realistic crucifixion, without lessening the ideal conception which a Christian has of the Divine Redeemer. From this question the author passes over to the study of the representations of Christ crucified, as we find them in early Christian Iconography, in medieval art, during the renascence period, and in the following centuries. A special chapter is devoted to the modern schools of Christian art dealing with the subject, the Düsseldorf and Beuron painters and sculptors, the realists and idealists who seek to establish novel conceptions of the great act as expressed by the symbol of the Redemption.

The work is in every sense a most satisfactory contribution to the history of the subject. To the lover of beautiful as well as useful books the volume will afford particular pleasure.

OUR PRIESTHOOD. By the Rev. Joseph Bruneau, S.S., D.D., Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore, Md. St. Louis, Mo.: B. Herder. 1911. Pp. 173.

A book that deals with the priesthood has a special claim on the attention of our readers. Father Bruneau's handsomely printed volume contains a series of addresses to young men preparing for ordination. It deals with the interpretation of those rites in the Roman Pontifical which are used in the ordination of clerics, from their reception of tonsure to that of the sacred order of priesthood. It begins by directing the candidate for sacred orders to reflect upon his position, the conditions in which he finds himself, what is expected of him, to what he is about to pledge himself, and what is the nature of the exalted dignity to which he is initiated by the sacramental character that impresses itself upon his soul. These reflections are followed by a lucid explanation of the ceremonial of the sacred action, to which is added the actual form of invocation and prayer made by the bishop when he calls down upon the ordinands the Divine Spirit with Its sacred powers and gifts.

Father Bruneau has given these instructions to his own students preparing for sacred orders, and their practical worth has therefore been tested, the chief motive that led to their publication in book form. The volume is at the same time an offering to Cardinal Gibbons on the occasion of his recent anniversary. Seminarists, especially those nearing the great end of their preparatory career, will find the lessons here given of great and permanent value.

THE HOLY VIATICUM OF LIFE AS OF DEATH. By the Rev. Daniel A. Dever, Ph.D., D.D. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 184.

Once when death seemed at hand and later, on his long journey afoot from Vienna to Rome, the youthful Saint Stanislaus received by angelic ministry the Bread of Life. "Sacrum Viaticum quod frustra ab hominibus petebat ab Angelis accepit . . . Angelorum pane iterum angelico ministerio refectus," as the Breviary expresses it. It is on the relation of Holy Communion as Viaticum for the wayfarer, not only on his passage through the gate of death to the land beyond, but as food wherewith sustained throughout the pilgrimage of life he may journey even unto the mountain of God —on this twofold aspect and purpose of the Bread of Life as "Viaticum Vitae et Mortis", that the present little volume is based. "At first the ancient 'viaticum' stood for the weary soldier's pay after his days of battles. . . . It later meant for him, when his last campaigns were over, the means of returning home to his loved ones. . . . Later still it came to mean the actual provision for his homeward journey," and finally, passing beyond its military significance, "a store for any lonely traveler's ways". The analysis suggested by these various original meanings of the word are shown to "centre now around life's last decisive hour, and the thought, for the same dread moment, of the Blessed Sacrament; which thus becomes the reward of struggle and danger, the support of the soldier's return, the Bread of the pilgrim's pathway, the means of reaching our heavenly home, the most sacred store for our own last, great journey, the beauteous 'Viaticum Mortis,' the strength and solace of otherwise inconsolable death" (p. 23). But no less is it meant to be the "Viaticum Vitae"; even as it was to Stanislaus. To illustrate this is the purpose of the volume.

The parallel between the Saint's long journey from his birth-land to the Eternal City and our earthly pilgrimage homeward is well sustained. For even as the Heavenly Bread supported the saintly youth in his fatigue and pain, so, it is shown, is the Manna of life designed to be our support throughout our exile. This thought,

inspiring and in many ways suggestive in itself, is developed with superabounding luxuriance of imagery—*superabounding*, for if there be a fault which one might find with the book it is the luxuriance of its imagery. The canvas is overcrowded; or rather the garden is too "intensively" cultivated. The landscape is fair; the vistas are suggestive; the paths and ways well placed; but the ground is overcrowded. Every nook and corner is filled up and every herb and shrub and tree is abloom. The multiplicity of shapes and colors distracts, if it does not dazzle. Thus does it seem to the reviewer. It is in such things, however, that tastes do differ most, "et unusquisque abundet in suo sensu."

A DICTIONARY OF ECCLESIASTICAL TERMS, being a history and explanation of certain terms used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, Cathedral Constitution, etc. By John S. Bumpus, Hon. Librarian of St. Michael's College, Tenbury. Philadelphia: J. B. Lippincott Co.; London: T. Werner Laurie. 1911.

We have rarely come upon a more disappointing volume than this "Dictionary," claiming to be "a history and explanation of certain terms used in architecture, ecclesiology, liturgiology, music, ritual," etc. The author's limitations may in part be accounted for by his conception of the meaning of the word "ecclesiastical". Evidently he regards the Anglican communion as the one body in the world that has any claim to the title of "church". Hence he writes of the history of things ecclesiastical as a man might write of the history of language under the assumption that the original language of our forefathers, and the only language ever spoken or worth considering, is the language of England as recorded since the invention of the art of printing with occasional reference to some earlier date in the world's history. Perhaps there is purpose in omitting from the volume any indication of the date of its publication, and the only reason for not supposing that it might have been produced in the times of Queen Elizabeth is the fact that there are occasional references to later matters, such as, for instance, at page 14 where the reader is told of the "Church Pageant in June, 1909". Of a piece with this limitation we note any number of omissions and errors, important because they suggest themselves spontaneously to anyone moderately well informed who takes up this *Dictionary of Ecclesiastical Terms* for the purpose of being instructed in that field. Thus, to cite only a few instances of this and kindred defects—

At page 17: under the heading "Angelus" we read: "Other hymns and antiphons to the Virgin are the *Alma Redemptoris, Alma*

Virgo, Ave Maris Stella, Ave Regina, O Sanctissima, and *Regina Coeli.*" The author here omits mention of the most famous of the four anthems of the Blessed Virgin, the *Salve Regina.*

Page 228, under "Plain Song", the three notes are called the "long", "breve" and "semibreve". Recent researches in musical paleography show that the notes do not differ in time-value. The references to treatises on Plain Song ignore the immense recent literature which has quite reconstructed Plain Song, and removed older misapprehensions.

Page 110, under "Dies Irae", the author tells the inquiring student: "It was written by Thomas of Celano, a Franciscan friar, about the middle of the twelfth century, and is considered the finest hymn of its kind extant." "Twelfth" is a slip of the pen or a misprint for "thirteenth". The Franciscan Order was not in existence in the twelfth century. "The finest hymn of its kind . . ." is vague. Does the writer mean the "funereal kind"? Daniel thinks it "the chief glory of sacred poetry" ("sacrae poeseos summum decus") and Dr. Schaff considers it "the most sublime of all uninspired hymns". The author also mistakes when he says that "at other times (than on All Souls' Day and in funeral masses) it is optional". It is compulsory in all sung masses, and whensoever only one collect is to be said.

At page 205, under "O Sapientia", we read: "The opening words of the first seven antiphons formerly sung . . ." Why "formerly"? They are still sung (cf. Roman Breviary, Advent). Again, page 206: "An eighth, *O Virgo Virginum,* is not generally received." It is still sung (Roman Breviary, Feast of Expectation B. M. V., 18 Dec.) Page 297, under "Te Deum", the author mentions the ascription of authorship to Abundius. Why not also to Sisebutus? He also says: "Bingham (the best authority for clearness and brevity) says it was composed by a French writer, about 100 years after St. Ambrose's death, for the use of the Gallican Church. This writer was most probably Nicetius, Bishop of Treves c. A. D. 535." In hazarding this statement, Mr. Bumpus ignores the immense recent literature of the Te Deum, including that of his confrere, the Rev. Mr. Burn (who decides for St. Nicetas of Remesiana, d. circa 414), and Dom Cagin, who would go back to S. Anicetus, Pope, etc.

Under "Veni Creator Spiritus", (p. 308) the author speaks of it as "The title of the two hymns given in the services for the Ordering of Priests and the Consecration of Bishops. The English translation of one begins 'Come Holy Ghost our souls inspire', and that of the other 'Come Holy Ghost Eternal God.'" The author seems to declare that there are two Latin hymns beginning with the words

"Veni Creator Spiritus", and his context seems to support the view that this is his meaning. But both of the English translations he mentions are translations of the one Latin hymn.

Page 311, under "Veni Sancte Spiritus", he flatly says that it was "the composition of King Robert II of France". King Robert II died in 1031, and recent manuscript evidence tends to show that the sequence was written after the middle of the twelfth century. A very probable attribution is that to Pope Innocent III, made by the contemporary writer (circa 1220), Ekkehard V, of St. Gall, with great circumstantiality.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. Sermons to Young Men. By Francis Greenwood Peabody, Plumner Professor of Christian Morals in Harvard University. Boston and New York: Houghton Mifflin Co. 1911. Pp. 299.

The keynote of Dr. Peabody's addresses to the young students of Harvard University is the thought that religion, whilst it is of vital importance in every life, must not be regarded so much in the light of duty as in that of an opportunity. Christ's teaching opens opportunities which elevate, refine, ennoble. The Gospel represents the highest type of educational influence. It demands a generous reception and fostering in order to profit by its graces; they are things which Christ holds out to those who would follow Him in the path of faith. That faith Professor Peabody defines practically as "an attitude of the mind, a training of the will, a senstitiveness of the conscience, which make life susceptible to spiritual messages as they shall arise." It is beautiful and it is true, but it does not seem to us to state the whole truth. There must be some token by which the objective reality in the message makes itself not only felt but known to be infallibly true; some token by which we may distinguish it from that which merely seems and which may mislead. It is this element that we miss in Dr. Peabody's teaching, teaching which otherwise is so attractive and helpful to the youth who searches not only for a religion of peace but for a religion in which truth is the basis of peace and the assurance of its permanency. Here it is where we place the uses of theology, which our author appears to deem needless. Experience proves the need of a system of doctrine to instruct and control the aspirations of the heart; not indeed a system that embarrasses the mind with mere trappings of scholastic refinement; yet one that is a concise, consistent set of truths and principles shaping doctrine and discipline. These are in our estimation the things which Christ taught His disciples to expect when he promised to send them the Spirit who

would tell them what Christ Himself could not make clear to their limited and unprepared intelligence. But whatever be lacking to complete Professor Peabody's inculcation of Christ's teaching, he elevates his hearers, and his method to attract them is worthy of our imitation in a like field.

Literary Chat.

The supplying of the sixth edition of Father George Edward Howe's *The Catechist*, just published (Benziger Brothers), is sufficient proof of the value of the work for priests and instructors in the truths of religion. There are some changes in this new issue, chiefly by way of facilitating reference, and a fresh letterpress. If we might criticize for the purpose of making a very useful manual more useful still, we would suggest for a later edition, first the elimination of a few examples in the Appendix which are meant to illustrate the truths of faith but which in the present condition of the English-speaking world's intellectual disposition fail to conciliate credibility and appear either exaggerated statements of facts or irritating to common sense, especially of the English mind; secondly, the removal of expressions indicating British insularity; for example in reference to the obligations of the Easter Communion we read that "*In England*, in any parish". Now there is no reason whatever for emphasizing England, for the usage of the very estimable British Catholic Church is practically the usage to-day in the United States and of other English-speaking peoples, to whom this adaptation of Deharbe's three-volume *Katechismus* (though that pioneer work appears to be omitted from the list of reference works given at the beginning of Father Howe's first volume) is of great service. Finally, as the Benzigers know well how to make books appreciated by the Catholic public, we would suggest a thinner size of paper and perhaps a smaller size of type, so as to reduce the bulk of the two volumes. We imagine that a light portable book with flexible cover could contain all this work contains and be a delight to the priest on the mission and to the teachers in the Sunday school or catechism class.

The following literary curiosity, which one of our readers recently discovered on the refectory wall in a famous Dominican convent, is sent to us as an example of epigrammatic instruction in practical ascetics.

"Manducate ex oblatis
Quae dat Deus nobis gratis.
Sed si vobis non sint satis
Mementote paupertatis."

The Centre Bureau of the German Roman Catholic Central Verein (St. Louis, Mo.) issues an interesting pamphlet on the subject of *Freemasonry and Christianity* (No. 1 of Timely Topics Series). The immediate purpose of the publication is to protest against the *Mystic Light*, a magazine circulated under Masonic auspices with the avowed object of fostering hostility against the Catholic Church. The writer shows how unprejudiced members of the Masonic Lodges are misled by false statements about Catholic priests, Catholic education and Catholic history, and how this warfare is directed to prejudice Americans in particular, who are otherwise open-minded and fair in judging of the religious principles and doctrines of our holy faith.

Socialism: the Nation of Fatherless Children, the well-known work by David Goldstein and Martha Moore Avery, now appears in "a lecture edition". When the book appeared first in 1903, the authors, as one could divine from

the Preface, were on the threshold of the Church. They have since passed within the portals and are doing good work by lecturing on Socialism, whose principles, programs, and methods they had previously known by personal association with the movement. The new edition of the volume just mentioned is evidently meant to enforce and extend the influence of the lectures. As the first edition was reviewed at the time in these pages it will suffice to call attention here to its reissue, which, while smaller in bulk, contains some slight additions. It omits, however, the final chapter on *Trade Unions* (Boston, Flynn & Co.).

Socialism, Individualism, and Catholicism, by the Rev. J. J. Welch, is the name of a neat little pamphlet of just three score pages, each page of which is luminous and eloquent with stirring thought on the evils which the excessive "individualism" rampant during the past century has wrought upon the present social order. Socialism is shown to be no remedy, but rather to be certain to aggravate the existing disorders.

"Certain evidence proves that the rich are getting richer; and, if the poor are not getting poorer, it is because they cannot sink lower and live. The iron law of starvation wages is still a grim reality, as the sweating system shows." That this is not an exaggerated statement the statistics quoted in the book review section of this number suffice to prove.

Some other figures, however, set down on reliable authority by Father Welch, are no less expressive. Competent investigators have reached the conclusion that a weekly wage of 21s. 8d. ($5.27) is the lowest sum on which the physical health and efficiency of a family of five can be maintained. Starting from this extremely low standard the same authorities discover that "in New York City fifteen per cent of the wage earning classes or ten per cent of the total population are in a condition of primary poverty, i. e. destitute of the means of bare physical existence, and about twenty-seven per cent deprived of the means sufficient to maintain bare physical efficiency." These, it will be noted, are figures calculated by an Englishman to represent conditions in the American metropolis. Their accuracy may be tested by statistics furnished in the two books on wages reviewed in the foregoing pages. For the rest, as Mr. J. A. Hobson, a well-known and reliable economist, remarks, "the extent and nature of poverty do not widely differ in all large centres of population." The researches of Sir C. Booth and Mr. Rowntree go "to prove that nearly 12,000,000 of the English population are just on or below the level of a bare existence" (London, Sands & Co.; St. Louis, Mo., B. Herder).

Individualism is taken in a restricted sense in the foregoing pamphlet—as distinguished against both Socialistic and Catholic programs for the common weal. The term is used in a more comprehensive meaning in a recent volume entitled *Private Ownership* by the Rev. J. Kelleher (Dublin, Gill & Son). Here it signifies the individual right to private property in productive goods. It thus includes the Catholic platform and excludes the Collectivistic or Socialistic. The book arrives too late for present review. Suffice it to direct attention to it as a solid contribution to the literature of social reform. Its main purpose is not to offer a detailed program but to emphasize the pressing imperativeness of Social reform, the feasibility thereof, and the true principles whereon alone it can be rendered effective.

Definitions of religion there are in plenty; probably because the process of forming them is not extremely difficult. But what "every man's religion" *is* is not so often defined, and this probably because so vast and varied a subject does not lend itself easily to verbal delimitation. What "every man's religion" ought to be, however, it is comparatively easy to define the ideal and the normative being readily grasped *a priori*, and verified *a posteriori* through the examples of the saints. It is probably the ideal, "the ought to

be", which Mr. George Hodges has had in view to define or describe in his recent book, *Everyman's Religion* (New York, Macmillan Co.). Probably, we say, because, since the volume contains no preface or introduction, one must glean the author's intention from the body of the work. Many aspects of religion and its relations are considered therein and they are set forth in smooth and pleasing style. Not a few of the views presented are stimulating, practical, and suggestive. On the whole, however, the thought flows simply along the surface, very seldom dipping below. This is manifest in the ready, off-hand way in which the author puts limits on the Omnipotent. For instance: "In the Holy Communion we say that we receive the body and blood of Christ. But when we try to make the fact fit the phrase, we fall into the fallacy of the congregation at Capernaum, who said 'How can this man give us His flesh to eat?' *Evidently, He cannot, and would not.* [Italics ours.] The sentence is a symbol—to us now a remote and difficult symbol—of participation and intimacy. A literal interpretation, or even spiritual explanation of a literal interpretation, misses the counter for the coin. It identifies the fact with the phrase. It overlooks the constant habit of Holy Scripture, which continually speaks in metaphor. The bread is the Lord's body, the wine is the Lord's blood, only as it is said that Christ sits at God's right hand" (p. 247). All of which goes to show that Mr. Hodges knows better what our Lord meant by His promise and its fulfilment in the institution of the Blessed Eucharist than did St. Paul, to say nothing of the vast majority of the Christian Church (Latin and Greek) from its foundation down to the present day. It would be easy to multiply other like illustrations of the author's exegesis and theology. The passage quoted, however, suffices to show how far away Mr. Hodges's religion is from being "everyman's religion".

"Every man's religion" should simply be the religion of our Lord as manifested in the Gospels. What that religion was and is is set forth by the Abbé Lelièvre in a recent small volume entitled *La Religion de Jésus d'après l'Évangile* (Perrin et Cie.). The thought here, unlike in the English book above noticed, penetrates deeply into the Gospel truths and brings out into relief our Lord's religion as it is summed up in His attitude toward His Father, in His doctrine of universal love, in His personality with its organized extension, the Church, and in His teaching on the life to come. The book contains little with which the Catholic priest is not already generally acquainted. The value of the little volume consists in its presenting familiar truths in a less familiar arrangement; so that thus centralized upon certain vital points they seem to become intensified and to emit a new radiance.

The Bible is a garden where the imagination will always find flowers and fruits adapted to every taste and to every age. To make the Sacred Book a medium of instruction and edification to the young has been the endeavor of many who possess the gift of story-telling. Non-Catholic literature has been more enriched in this direction than our own. However, we have some good books of the class. *Bible Stories told to "Toddles"* by Mrs. Hermann Bosch is well known for its charm and tact. Those who have found it helpful in enlisting the attention of the child mind will be interested in knowing that the same gifted author has recently written its sequel—*When "Toddles" was Seven* (New York, Longmans, Green & Co.). The stories are here based on various incidents in our Lord's Life. They are charmingly told and on the whole naturally too, though on this point tastes may differ. If "Toddles" seem at times wise beyond her years, the fact that her mother has imparted to her child wisdom drawn in proportional quantities from the very fount of wisdom may well explain the somewhat anticipated maturity, and will suggest to the priest, the spiritual father of the little ones, what an auxiliary he will find in a book of the kind if placed in the hands of young mothers.

Another book of the same character, that may profitably be considered in this connexion, and especially at this season, is *A Life of Christ for Children*, adapted from the French of Mme. la Comtesse de Ségur by Mary V. Merrick. Grandmother here takes the place of mother, and there is quite a group of youngsters whose queries interrupting grandma's narrative lend a dramatic interest to the stories (St. Louis, Herder).

Les Enfants is the title of a recent little volume by that thoughtful and graceful author of many solid and beautiful works, the Bishop of Verdun, Mgr. Chollet. His recent volume treats of the moral responsibility of children; the reciprocal rights of parents, Church, and State, in regard to the child; the First Communion of children, and "the school book question". Although the subjects are of course treated in view of the religious conditions prevailing in France, the principles developed and their general application have a universal importance. Needless to say, they are treated with the solidity and luminous method which those who are familiar with the author's other writings have been taught to expect (Paris, P. Lethielleux).

The second volume of P. Grisar's *Luther* has just been issued; the third is on press. These two volumes promise a most unexpected light upon the career of the great reformer.

It is one of the common experiences of those who watch the movements of "modern thought", to find it returning to old positions it had long since abandoned as untenable. A generation ago the physico-chemical explanation of vital phenomena was very generally held by biologists, if not also by chemists. Nothing more was supposed to be necessary in an organism to account for its life than the arrangement and interaction of its molecules and chemical atoms. To demand a "principle of life" or a "vital force" distinct from the material substances was "to multiply beings without a reason", to postulate gratuitous "substantial forms", a process no more warranted than to postulate a "form of paperness" in this sheet, a form of "houseness" in this building, and so on. A reaction against this mechanicist view of life, however, manifests itself from time to time. Driesch in his Gifford Lectures for 1907-1908 (New York, Macmillan) made an elaborate and a profound argument against mechanicism. The current *Hibbert Journal* contains an article by Professor J. Arthur Thomson (Aberdeen) entitled "Is there one Science of Nature?" in which he argues that not only are physico-chemical descriptions of the vital processes far-fetched and incomplete, but that, even "if they were complete, they would not explain how the various activities work in a variable way into one another's hands, how they are co-ordinated in a harmonious result, how they are adjustable to changeful external conditions; much less would they explain the intricately complex activities involved in the instinctive behaviour." Some intrinsic, coördinating, directive, principle is here demanded, in other words the "principle of life", the "substantial form," the *anima* of Scholasticism.

False analogy is one of the most common fallacies met with in literature. Modern scientific literature is especially infected with it. As the egg develops into the chick, so, it is said, universal nature has evolved from a few primordial germs, themselves the product of evolution from the mineral world. The terms "organism" and "organic" particularly have been worked in the interest of an evolutionistic sociology. Society, it is claimed, is an "organism" which has been mechanically evolved, even as the physical organism. One is used to this kind of argumentation or rather of fallacious equivocation, and expects to meet with it in the "vulgarizations" of science. But to find it in the pages of the grave *Philosophical Review*, and from the pen of a serious college professor, is apt to give one a mild surprise. In a review, on the whole appreciative, of Father Walker's *Theories of Knowledge*, Professor Henry W. Wright quotes his author to this effect: "The conception

of an *organic whole* [italics ours throughout] is inapplicable to the universe, because experience shows the *organic* relation as holding between members of the *living organism* only and does not warrant its further extension." Upon which Professor Wright sapiently comments: "But what of the relation of conscious selves in the community of intelligence? Surely recent studies in social psychology have proved that *ego* and *alter* are organically related in genesis and activity" (p. 653). What of? While Father Walker contends that the term *organism* cannot *properly* be predicated of the world, but at most *figuratively*, Professor Wright extends the term from its proper subject, the *physical organism*, to the social; as though it also were an organism in the same sense. Writers of text-books on Logic would do well to quote examples of fallacies such as this and omit the irritating quibbles and puns that still disfigure the pages of our manuals. "Taurus mugit; atque Taurus est mons; ergo mons mugit." Or thus, "What you bought yesterday you ate to-day; but you bought raw meat yesterday in the butcher shop; therefore you ate raw meat to-day." Lo, what subtle sophistry! Was there ever a mind deceived by such puerilities? Why then continue to waste paper and printer's ink, to say nothing of the time and energy of immortal souls, in deliberately putting down such trivialities, when the grave as well as the gay literature of the hour is infected with real fallacies which seem to deceive even their authors no less than their readers.

The Life of Union with Our Divine Lord (Benziger Bros.) is a collection of thirty meditations which will serve religious and others seeking to sanctify their daily lives in the fulfillment of their ordinary tasks, either during times of retreat or at other seasons favorable to recollection and prayer. The Abbé Maucourant, a secular priest and a master of the spiritual life, has written much that has attracted religious of all classes because he treats the evangelical counsels in a simple way, without that prepossession of local spirit which is naturally fostered by the particular institutes conducted under venerable traditions of holy founders. It is well to remember that these had in mind circumstances and conditions that may in many instances have passed away. The little book is a treasure of spiritual enlightenment and fervor.

Students of church history are familiar with the criticism that has of late been directed against the *Storia della Chiesa antica* by Mgr. Duchesne, a criticism which practically, if not expressly, places on the Index of Prohibited Books the Italian version of a work the French original of which had been circulated under Catholic auspices without let or hindrance. The reason for the condemnation, on the part of the ecclesiastical authorities, of the Italian translation is to be found in the use to which a work, intended for critical students only, has been put by introducing it into the Italian seminaries, wherein all the students are not equally prepared to discriminate between what the author sets forth as fact and what is merely his own interpretation of the data in the light of comparative studies. In truth, what is most objectionable from the young student's viewpoint in Mgr. Duchesne's history is a certain tone of sarcasm and derision with which he treats the opinions of older authors respected for their learning and sincerity. To present one's differences in such a way as to cast doubt upon the honesty or erudition of older historians may be admissible in the open field of polemics, but it is not in place in a textbook to be put in the hands of young clerics. Apart from this bias Mgr. Duchesne's book evidently contains other indiscretions which did not appear so prominently in the original French as when viewed from the standpoint of pedagogics. P. Chiandano has just published a critique of the book which promises to throw fresh light on its actual value, under the title of *La Storia della Chiesa antica di Mgr. Duchesne considerata in rapporto alla fede cattolica.*

Readers of the paper on "Church building in the United States" by Mr. Charles D. Maginnis (November issue of the REVIEW) who have been in-

quiring about more detailed description of the churches referred to in the article, will receive satisfactory information by addressing Mr. John T. Comes, Washington Bank Building, Pittsburg, Pa. (enclosing postage for reply).

A third edition of P. Battifol's *Histoire du Breviaire Romain* has just been issued by Picard (Paris). It contains some new notes in the critical apparatus of the work which add to its value as an historical account of the official Roman Priest's Prayerbook.

The twelfth volume of the *Catholic Encyclopedia* is now in the hands of subscribers. We are informed that the entire work of fifteen volumes will be issued before October, 1912.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MASSES FOR THE DEAD. By the Rev. J. T. Roche, LL.D., author of *The Obligation of Hearing Mass, The Business Side of Religion, The Ought-to-Be's*, etc., etc. New York: P. J. Kenedy & Sons. 1911. Pp. 31. Price, $2.50 per hundred; $22.50 per thousand.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. Sermons to Young Men by Francis Greenwood Peabody, Plumner Professor of Christian Morals in Harvard University. Boston and New York: Houghton Mifflin Co. 1911. Pp. 300. Price, $1.25, *net*.

NUNC DIMITTIS or The Presentation in the Temple. A Mystery Play. By a Member of the Institute of Mercy. New York: P. J. Kenedy & Sons; York, England: St. Mary's Convent. 1911. Pp. 52.

THE RACCOLTA, or Collection of Indulgenced Prayers and Good Works. By Ambrose St. John, of the Oratory of St. Philip Neri, Birmingham. Sixth edition. New York, Cincinnati and Chicago: Benziger Bros.; London: Burns & Oates. 1911. Pp. xv-428. Price, $1.10, *net*.

EVERYMAN'S RELIGION. By George Hodges. New York: The Macmillan Co. 1911. Pp. 297. Price, $1.50, *net*.

THE LIFE OF UNION WITH OUR DIVINE LORD. By the Abbé F. Maucourant. Translated from the French. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xii-202. Price, $0.60, *net*.

OUR DAILY BREAD. Talks on Frequent Communion. By Father Walter Dwight, S.J. New York: Apostleship of Prayer. 1911. Pp. 182. Price, $0.56, postpaid; 12 copies, $5.00.

FURTHER NOTES ON ST. PAUL. The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By Joseph Rickaby, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 203. Price, $1.35, *net*.

MISSALE ROMANUM ex Decreto S. Concilii Tridentini restitutum, S. Pii V jussu editum Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio XIX post alteram uti typicam a S. R. C. declaratam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1911.

OUR PRIESTHOOD. By the Rev. Joseph Bruneau, S.S., D.D., Professor of Theology, Seminary, Baltimore, Md. St. Louis, Mo.: B. Herder. 1911. Pp. 173. Price, $0.90.

THE MATRIMONIAL STATE. By the Rev. William Poland, S.J., St. Louis University. The Contrast. One and lasting. The Domestic Commonwealth. Civil Paternalism. St. Louis, Mo.: B. Herder. 1911. Pp. 55. Price, $0.10.

ANNUS LITURGICUS cum introductione in disciplinam liturgicam. Auctore Michaele Gatterer, S.J., Theol. liturg. professore. Editio secunda. Oeniponte: Typis et Sumpt. Felic. Rauch (L. Pustet). 1912. Pp. xxi-402.

ENCHIRIDION PATRISTICUM. Locos SS. Patrum, Doctorum, Scriptorum Ecclesiasticorum in usum scholarum collegit M. J. Rouët de Journel, S.J. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. xxiv und 8888 Seiten. Preis, $3.15.

PHILOSOPHICAL.

MOTIVE-FORCE AND MOTIVATION-TRACKS. A Research in Will Psychology. By F. Boyd Barrett, S.J., Ph.D., Superior Institute, Louvain, Honors Graduate, National University, Ireland. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xiv-225. Price, $2.50, *net*.

SOCIALISM: THE NATION OF FATHERLESS CHILDREN. By David Goldstein and Martha Moore Avery. Boston, Mass.: Thos. J. Flynn & Co. Pp. viii-365. Price, $1.25.

PAEDAGOGISCHE GRUNDFRAGEN. Von Dr. Phil. et Theol. Franz Krus, S.J. Innsbruck: Felizian Rauch (Ludw. Pustet). 1911. Pp. 450. Price, $1.35.

SOCIALISM, INDIVIDUALISM, AND CATHOLICISM. By the Rev. J. J. Welch, St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 62.

DIE GESCHICHTE DER SCHOLASTISCHEN METHODE. Nach den gedruckten und ungedruckten Quellen bearbeitet. Von Dr. Martin Grabmann, Professor der Dogmatik am Bischöfl. Lyzeum zu Eichstätt. Zweiter Band: Die scholastische Methode im 12. und beginnenden 13. Jahrhundert. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. xiv und 586 Seiten. Preis, geb. in Kunstleder, $2.95.

HISTORICAL.

LIFE OF JAMES CARDINAL GIBBONS. By Allen S. Will, A.M., Litt.D. Baltimore and New York: John Murphy Co.; London and Glasgow: R. & T. Washbourne. 1911. Pp. xv-414. Price, $2.00, *net*.

FATHER LACOMBE. The Black-Robe Voyageur. By Katherine Hughes. Illustrated. New York: Moffat, Yard, & Co. 1911. Pp. xxiii-467. Price, $2.50, *net*.

FRANCE AND THE FRENCH. By Charles Dawbarn. With sixteen illustrations. New York: The Macmillan Co. 1911. Pp. xi-322. Price, $2.50, *net*.

ST. ANSELM, ARCHBISHOP OF CANTERBURY. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 285.

LIFE OF THE VENERABLE FRANCIS LIBERMANN. By G. Lee, C.S.Sp. St. Louis, Mo.: B. Herder. Pp. 321.

SAINT JOHN CAPISTRAN. By Fr. Vincent Fitzgerald, O.F.M. With four illustrations. (*The Friar Saints Series.*) New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xi-115. Price, $0.50, *net*.

MISCELLANEOUS.

MY RAGPICKER. By Mary E. Waller, author of *The Wood-Carver of 'Lympus, Flamsted Quarries, A Year out of Life*, etc. Boston: Little, Brown, & Co. 1911. Pp. 113. Price, $0.75, *net*.

ALIAS KITTY CASEY. A Novel. By Mary Gertrude Williams. New York: P. J. Kenedy & Sons. 1911. Pp. 178.

WHEN "TODDLES" WAS SEVEN. A Sequel to *Bible Stories told to "Toddles"*. By Mrs. Hermann Bosch. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1911. Pp. 231. Price, $1.00, *net*, $1.10, *postpaid*.

THE STORY OF BETHLEHEM. A Cantata for Christmas for Soli, Chorus, and Organ. By William R. Stone. Text, Chiefly Biblical. Boston, Mass.: Oliver Ditson Co. 1911. Pp. 30. Price, $0.50, *postpaid*.

THE DREAM OF GERONTIUS. By Cardinal Newman. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. Pp. 46.

INDEX

Roman Documents and Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta".

PAGE

Absolution in Penance. The Scotistic Theory of— 684
Absolution of the Dead, after Mass, on Sundays 338
Almsgiving is not merely a Counsel but of strict Obligation 262
Altar Stones. Consecration of— 241
American Philosophy. Studies in— 27, 406
Anchor in Christian Symbolism. The— 401
Apostle of the Scandinavians. The— 241
Apostolic Benediction. Exact Formula of the— 233
Archeology. The Study of Christian— 205
Architect must be a Catholic at heart. Catholic— 663
Architecture in the United States. Catholic Church— 490, 519
Art. The Antithesis of Science and— 11
Art and Symbolism. Ecclesiastical— 59
Art for the Clergy. Studies in Christian— 203, 294, 396, 641
Art in America. The Standard of Ecclesiastical— 519
Art in the Catacombs. Christian— 294
Art is the Handmaid of Religion 61
Audsley, LL.D. George Ashdown— 659
Baptistery. The Proper Placing of the— 527
Barry, D.D., S.T.L. The Rev. David— 385, 683
Basilica Type. Parish Church in America is usually of— 525
Bauer, O.S.B. The Rev. Dom Andrew— 726
Beads, with Medallions for the large Beads. Mystery— 99, 240, 338
Beasley and Scotch Realism. Frederick— 423
Benediction of the Blessed Sacrament. Exposition and— 233
Berkeley and Idealism in America. Bishop— 34
Bible. The English Protestant Version of the— 611
Bible. The late Versions of the— 428
Biblical Commission and Authenticity of St. Matthew's Gospel 233
Biblical Institute. Course of Studies in the Roman— 233
Birthplace of Our Lord. Recent Critics on the— 54
Blessing of Lambs whose Wool goes to make Palliums for Archbishops .. 364
Boy Scout Movement. Catholics and the— 351, 601, 605
Boys' Brigade. Purpose of the Catholic— 712
Buchanan, as an American Materialist. Joseph— 411
Byzantine Style in our Parish Churches. The Italian— 529
Calvinism is both a Theology and a Philosophy 31
Canada. The Constitution "Romanos Pontifices" applies to— 85
Cardinals. The Rights and Privileges of— 730
Casartelli, Bishop of Salford. The Right Rev. Louis Charles— 712
Catacombs. Christian Art in the— 294
Catacombs. Historical Sketch of the— 211
Catechizing. Instructing Seminarists in— 154
Catholic Boys' Brigade. Purpose of the— 712
Catholic Church Architecture in America 490, 519
Catholic Summer School of America. The— 481
Ceulemans. The Rev. J. B.— 27, 406
Character Building in the Seminary 513
Christ Problems. Some Recent— 52
Christianity alone can remedy Social Evils 146
Christianity without Christ. The Higher Critics and— 57
Church Architecture. Truth in Catholic— 659
Church Architecture in the United States 490, 519
Church Door forbidden. Taking Money at— 592
Clementine Vulgate. The Origin of the— 428
Clergy. Studies in Christian Art for the— 203, 294, 396, 641
Clerical Humor, Old and New 188

PAGE
Colden, prominent American Materialist. Cadwallader— ... 408
Collection of Money at Church Doors forbidden ... 592
Commemoration of Vespers "infra Octavam" ... 234
Communion at Solemn Requiem Mass. Distribution of Holy— ... 727
Communism. The False Doctrines of— ... 141
"Concealed in Human Food" ... 598
Confraternity of Seven Dolors. Sanation in favor of— ... 708
Conscientiousness in the Seminary ... 450
Consecration of Altar Stones ... 241
Consultors. Our Regulars in Election of Diocesan— ... 491
Consultors and Synodal Examiners. Diocesan— ... 291
Consultors in the United States. Parish Priest— ... 655
"Correctories of the Bible." The— ... 435
Costantini. The Rev. Dr. Celso— ... 203, 294, 396, 641
Cothonay, O.P. The Rev. Bertrand— ... 345
Cotton Mather, a Disciple of Calvinistic Philosophy ... 32
Damasus. The Epigraphs of Pope— ... 652
Des Moines. Erection of Diocese of— ... 709
Diocesan Consultors. Our Regulars in Election of— ... 491
Diocesan Consultors and Synodal Examiners ... 291
Diocesan Statutes of Harrisburg and of Leeds ... 721
Discipline in the Seminary ... 45
Dobrée. L.— ... 693
Don Terenzio's Prayer ... 693
Donnelly, S.J. The Rev. Francis P.— ... 11
Donovan, O.F.M. The Rev. Stephen M.— ... 313
"Do this in Commemoration of Me" ... 363
Dove in Christian Symbology. The— ... 403
Duplicating. The Eucharistic Fast and— ... 488
Ecclesiastical Art and Symbolism ... 59
Electric Lighting on the Altar ... 592
Eloquence. The Science of Theology and the Art of Sacred— ... 11
Epigraphy. The Study of Early Christian— ... 641
Eucharistic Fast. Relaxation of the ... 366
Evening Mass? Who needs the— ... 239
Exposition and Benediction of the Blessed Sacrament ... 233
Falconio's Farewell to the American Hierarchy. Cardinal-elect— ... 711
Farley. Letter of Pope Pius X to Archbishop— ... 707
Fast. Relaxation of the Eucharistic— ... 366
Fast before Mass and Holy Communion ... 488
"Fasten the Handle" ... 610
Fee Simple. Diocesan Property not to be held in— ... 591
Feeney. The Rev. Bernard— ... 45, 154, 447, 513
Fish and Bird in Seals. Symbol of the— ... 242
Fish in Christian Symbolism. The— ... 401
Flood. W. H. Grattan— ... 566
Foley, of Tuguegarao. Arms of Bishop— ... 8
Fraternal Charity in the Seminary ... 447
French Priests in their Parishes. Collections taken up by— ... 233
Gaukroger, F.G.S.E. Lieut.-Colonel— ... 712
German Catholic Congress in 1848. The First— ... 133
Gibbons. Arms of His Eminence Cardinal— ... 2
Gibbons. Jubilee Congratulations to His Eminence Cardinal— ... 1
Gibbons on his Jubilee. Letter of Pope Pius X to His Eminence Cardinal— 233
Good Shepherd in Christian Symbolism. The— ... 307
Gospel of St. Matthew. Authenticity of the— ... 233
Gothic Style appropriate for the Village Church ... 523
Graffiti, or Souvenir Inscriptions by Pilgrims ... 654
Grannan. Letter of Pope Pius X to the Very Rev. Charles— ... 85
Gregorian Chant. Organ Accompaniment of the— ... 233
Harrisburg and of Leeds. Diocesan Statutes of— ... 721
Hindrances to Reception of Holy Communion ... 366
Haid. of North Carolina. Arms of Bishop— ... 9
Holidays of Obligation. The Motu proprio on the— ... 338

PAGE
"Holy Hour". Affiliation with the Archsodality of the— 85
Humor, Old and New. Clerical— 188
Husslein, S.J. The Rev. Joseph— 276
Idealism among early American Philosophers 34
Imprimatur on Books by Religious. The Episcopal— 339
Incorporation of Church Temporalities. The— 591, 596
Inscriptions of Early Christians. The Sepulchral— 641
International Peace. Pope Pius X on— 233
"Invitatio ad Aquas Salutares". A Latin Quatrain— 239
Itala Version of the Bible. The— 428
Italians and the Evening Mass 340
Jefferson and Franklin. Rationalism in America aided by— 42
Judicial Process in Penance. Nature of the— 683
Ketteler, Bishop of Mainz. Wilhelm Emmanuel Freiherr von—
18, 129, 257, 462, 532, 676
Labor Question. Bishop von Ketteler on the— 532
Labouré, O.M.I. The Rev. Theo.— 89, 355
Lambs whose Wool is used for Palliums. Blessing of— 364
La Rose. Pierre de Chaignon— 2, 342
Lassalle and the Labor Question 535
Leeds. Diocesan Statutes of Harrisburg and of— 721
Liberty and Authority of the Church. Defenders of the— 462
Liberty and the Doctrine of Probabilism. Human— 392
Liturgical Books. Requirements in the Publication of— 233
Louvain Bible. The Editions of the— 442
Maas, S.J. The Rev. A. J.— 52, 611
MacDonald, D.D. The Right Rev. Alexander— 168, 484
Maginnis, F.A.I.A. Charles D.— 519
Manchester Theory of Economic Liberty. The— 534
Marbles in Churches. The Unworthiness of Imitation— 673
Marriage Case before the Roman Rota. Citation in— 592
Marriage Ceremony. The Wine Cup at the— 486, 728
Marriage of Fallen-away Catholics. Law regarding— 85
Mass. Distribution of Holy Communion at Solemn Requiem— 729
Mass. Nature of the Sacrifice of the— 168, 362, 484
Mass. The Privilege of wearing the Skull-cap at— 242
Mass? Who needs the evening— 239
Mass and Holy Communion. The Fast before— 488
Mass is same Sacrifice as that of the Cross 176
Mass to the Levitical Sacrifice. Correspondence of the— 484
Materialism. Study of American— 406
Medal. Requisite Form of the Scapular— 483
Meehan, D.D., J.U.D. The Rev. Andrew B.— 291, 655
Metlake, George— 18, 129, 257, 462, 532, 676
Miller and Realism as a System. Samuel— 422
Mill's Theory of Economics. Stuart— 681
Missioner in China. Reflections of a— 345
Moral Theology. Possession in— 385
Moral Training. The Seminary and— 447
Morality is futile. Economic Reformation not based on— 679
Music. St. Cecilia as Patroness of— 566
Mystery Beads, with Medallion for the large Beads 99
New York. Incorporation of Church Property in— 596
Nilan, of Hartford. Arms of Bishop— 7
Nuptial Service of the Roman Pontifical. Wine in the— 486, 728
Oath to be taken before Ordination in Seminary 85
Orant in Christian Symbolism. Figure of the— 398
Orator in the Pulpit. The Sacred— 13
Organ Accompaniment of the Gregorian Chant 233
"Organ" anciently applied to any Musical Instrument. Word— 568
Ornament in our Churches. Need of Truthful— 674
Orthoepy in the Pulpit 573
O'Connell, Archbishop of Boston. Arms of the Most Rev. William— 4
O'Malley, M.D. Austin— 716

PAGE
O'Neill, C.S.C. The Rev. Arthur Barry— ... 573
Palliums. Blessing of Lambs whose Wool is used for— ... 364
"Parish Corporation," the Method of holding Church Property ... 591
Parish Priest Consultors in the United States ... 655
Pastoral Visitation. Instructing Seminarists in— ... 154
Penance. Nature of the Judicial Process in— ... 683
Philadelphia, Seat of Early American Materialism ... 406
Philosophy. Studies in American— ... 27, 406
Plan of a Church. The Principles of the— ... 525
Politics. Bishop Ketteler as a Factor in National— ... 676
Pontificate. Three Latin Hymns in honor of Roman— ... 235
Poor. Bishop von Ketteler's Love of the— ... 261
Pope, O.P., S.S.D. The Rev. Hugh— ... 428
Portiuncula Indulgence. New Decree on the— ... 233
Possession in Moral Theology ... 385
Poverty. Bishop Von Ketteler's Vow of— ... 266
Preaching and Catechising. Seminarist Trained in— ... 154
Prendergast, Archbishop of Phila. Arms of the Most Rev. Edmond F.— ... 342
Prescription. Acquiring Right to Property by— ... 390
Priestly and American Materialism. Joseph— ... 412
Princeton, the Home of Scotch Realism ... 417
Private Property. The Catholic Teaching regarding— ... 137
Probabilism. The Law of Human Liberty and— ... 392
Pronunciation for Preaching. Training in Correct— ... 573
Property. The Approved Legal Title to Church— ... 591
Property in Moral Theology. The Rights to— ... 137, 385
Prudence for Seminarians. Training in— ... 454
Pulpit. Correct Pronunciation in the— ... 573
"Quid Mihi et Tibi est, Mulier"? ... 98
Race Suicide and Socialism in our Fold ... 276
Rationalism among early American Philosophers ... 38
Realism followed Materialism. Philosophy of— ... 415
Reflections of a Missioner. The— ... 345
Regulars in Election of Diocesan Consultors. Our— ... 491
Reid and the Philosophy of Common Sense ... 416
Religious Institutes. Judicial Process before Dismissal from— ... 233
Requiem Mass. Distribution of Holy Communion at Solemn— ... 729
Reuss, C.SS.R. The Rev. F. X.— ... 235
Rice, of Burlington. Arms of Bishop— ... 6
Roman Pontifical. Wine in the Nuptial Service of the— ... 46, 728
Roman Rota. Citation in Marriage Case before— ... 592
Rossi, Christian Archeologist. Giovanni Battista de— ... 209
Royce and the Influence of Scholastic Philosophy. Prof. J.— ... 28
Rush, a Psychiatrist and Materialist. Benjamin— ... 414
Ruskin on Truth in Architecture ... 659
Sacred Scripture. Examinations for Academic Degrees in— ... 338
Sacrifice in its essential Concept a Liturgical Offering and Immolation ... 171
Sacrifice of the Mass. Nature of the— ... 168, 362, 484
St. Cecilia as Patroness of Music ... 566
St. Jerome, the greatest Bible Scholar ... 430
St. Thomas on the Obligation of Almsgiving ... 262
St. Thomas on the Right of Private Property ... 138
St. Thomas on the Sacrifice of the Mass ... 174
Sanation in Favor of Confraternity of Seven Dolors ... 708
Sanctuary in the Building of a Church. Consideration of— ... 527
Scandinavians. The Apostle of the— ... 241
Scapular Medal. The Requisite Form of a— ... 483
Science and Art. The Antithesis of— ... 11
Schmitt, S.J. The Rev. Albert— ... 85, 360
School. The Paramount Importance of the Parish— ... 165
Scotch Realism or the Philosophy of Common Sense ... 415
"Sculptoris Opus." A Latin Poem ... 237
Sculpture and Painting in the Catacombs ... 304
Seals. Symbol of Fish and Bird in— ... 2[illegible]

PAGE
Seating Capacity in building Churches. Consideration of— 525
Seminary. Course of Study in the— 85
Seminary. Discipline in the— 45
Seminary. Ideal— 45, 154, 447, 513
Seminary. Oath to be taken before Ordination in— 85
Seven Dolors. Sanation in favor of Confraternity of— 708
Sixtine and Clementine Editions of the Bible 442
Skull-cap at Mass. The Privilege of wearing the— 242
Smith and Scotch Realism. Samuel Stanhope— 420
Social Reform. Bishop Ketteler, Champion of— .. 18, 129, 257, 462, 532, 676
Socialism in our Fold. Race Suicide and— 276
Sorrow. Verdict in Penance is based on Penitent's— 688
Statutes of Harrisburg and of Leeds. Diocesan— 721
Studies in American Philosophy 27, 406
Studies in Christian Art for the Clergy 203, 294, 396, 641
Summer Schools. Two Catholic— 478
Symbol of the Fish and the Bird in Seals 242
Symbolism. Ecclesiastical Art and— 59
Symbology. The Study of Christian— 396
Synodal Examiners. Diocesan Consultors and— 291
Synodal Examiners. Parish Priest Consultors and— 655
"Terna" for vacant Bishopric. Secrecy regarding— 85
Theology and the Art of Sacred Eloquence. The Science of— 11
Theology taught in Christian Epigraphy 644
Title to Church Property. The Legal— 591
Tower on our City Churches. No Justification for— 531
Trent and the Bible. The Council of— 437
Trustworthiness for Seminarians. Training in— 454
Truth the Guilding Principle in Architecture 659
Two Catholic Summer Schools 478
Vasotomy. The Morality of— 71, 86, 89, 313, 350, 356, 361, 716
Vaulting in our Churches. The Abuse of Sham— 672
Vermeersch, S.J. The Rev. A.— 716
Vespers "infra Octavam." Commemoration of— 234
Vespers on Sundays and Holidays. Integral— 725
Vigils of recently suppressed Feasts. Observance of— 708
Vulgate. Origin of the Clementine— 428
Wade. Festus J.— 601
Wine Cup at the Marriage Ceremony. The— 486, 728
Witherspoon and Scotch Realism. John— 417
"Year Book" for 1912. Our— 731

ANALECTA.

ACTA PII PP. X:
Litterae Apostolicae pro Archisodalitate ab "Hora Sancta" in Dioecesi Augustodunensi: extenditur ad Universum Orbem Terrarum Facultas aggregandi eiusdem Tituli atque Instituti Societates iam eidem Societati facta pro Gallia et Belgio 78
Epistola ad R. D. Carolum Grannan, qui mirabili studio ad iuvandum augendumque Urbanum Americae Latinae Collegium operam navat, ut Americae Ecclesiis boni Sacerdotes instituantur 79
Autograph Letter sent by His Holiness Pope Pius X to His Excellency Diomede Falconio, Apostolic Delegate to the United States, in favor of International Peace 215
Ad V. E. Jacobum S. R. E. Presbyterum Cardinalem Gibbons, Baltimorensium Archiepiscopum, quinquagesimum Sacerdotii Sui Anniversarium celebrantem ac vicesimum quintum ex quo Sacra Purpura exornatus est 216
Ad RR. DD. Pontificii Instituti Biblici Praesidem ac Doctores, de Studiorum Cursu in eodem Instituto confirmando ac provehendo... 218
Motu Proprio de Diebus Festis 320
Invocationem "Gesù mio, misericordia" vel aliam "O Iesu in Sanctissimo Sacramento, miserere nobis," devote recitantibus amplior Indulgentia conceditur 322

PAGE
Indulgentia Plenaria Perpetua ubique terrarum pro Associatione Catholica Internationali a Patrocinio Puellarum 469
Ad R. P. Iosephum Boubée e Soc. Iesu, Moderatorem Generalem "Apostolatus Orationis" 470
Ad R. P. D. Joannem M. Farley, ob Filiale Devotionis Obsequium per Litteras exhibitum 707
S. CONGREGATIO S. OFFICII:
De Matrimoniis eorum qui a Genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, ab infantili aetate in Haeresi vel Infidelitate aut sine ulla Religione adoleverunt..... 84
Decretum super Indulgentia Portiunculae 224
Sanatio in favorem Confraternitatis Septem Dol. B. M. V..... 708
S. CONGREGATIO CONSISTORIALIS:
Dubia de Studiorum Cursu perficiendo et Iuramento praestando ante Sacram Ordinationem 81
Declaratio circa Decretum de Secreto servando in designandis ad Sedes Episcopales 81
Erectionis Praelaturae Nullius SS. Concept. de Araguaya..... 709
Erectionis Dioecesis Desmoinensis 709
S. CONGREGATIO CONCILII:
Decretum quo Constitutio Apostolica "Romanos Pontifices" ad universas Canadensis Dominii Provincias extenditur..... 82
Collectiones Eleemosynarum in Paroeciis 230
Dubiorum circa Abstinentiae et Ieiunii Legem 323
De Methodis Possidendi et Administrandi Bona Ecclesiastica in Stat. Americae Foed. 585
Dubia circa Dies Festos recenti Motu Proprio "Supremi Disciplinae" suppressos 586
Dubia circa Vigilias Festorum suppressorum 708
S. CONGREGATIO DE RELIGIOSIS:
Decretum de Methodo servanda in ferenda Sententia Expulsionis vel Dimissionis ab Ordinibus et Institutis Religiosis 225
Dubia de Manuscriptis Religiosorum typis edendis 326
S. CONGREGATIO INDICIS:
Decretum quo damnantur quaedam opera perniciosa 83
Decretum 231
S. CONGREGATIO RITUUM:
Dubia circa Organi Sonitum ad adjuvandum Cantum Gregorianum et Formulam Benedictionis Apostolicae impertiendae in fine Concionum 220
Decretum super Editionibus Librorum Sacram Liturgiam spectantium 220
Dubia circa Expositionem et Benedictionem Sanctissimi Sacramenti.. 222
Dubia Varia 327
Super Consuetudine Absolutionem pro Defunctis ad Tumulum peragendi diebus Dominicis et Festis, finita Missa de die..... 329
Decretum super Motu Proprio de Diebus Festis nuper evulgato..... 471
Quaedam Liturgicae Quaestiones de Diebus Festis enodantur..... 472
Decretum super Interpretatione Motus Proprii "Inter Multiplices".. 475
Nova Quaedam Dubia de Caeremoniis 475
De Festo S. Joannis Bapt. celebrando 588
Interior pars Ciborii non est cum Lampadibus Electricis illuminanda 589
COMMISSIO PONTIFICIA DE RE BIBLICA:
De Auctore, de Tempore Compositionis et de Historica Veritate Evangelii secundum Matthaeum 330
Ratio periclitandae Doctrinae Candidatorum ad Academicos Gradus in Sacra Scriptura 332
S. ROTA ROMANA (Citatio Edictalis):
Nullitatis Matrimonii 587
ROMAN CURIA:
Recent Pontifical Appointments and Nominations
84, 231, 337, 477, 590, 710

BOOK REVIEWS.

Abstraction. Process of— Moore:— 636
Allgemeine Kunst Geschichte. Kuhn:— 243

PAGE
American College. History of the— Brann:— 108
Anatomist. Thoughts of a Catholic— Dwight:— 371
Architecture. Irish Ecclesiastical— Champneys:— 246
Argumentation and Debate. Denny—Duncan:— 498
Bartholome: Kurze Geschichte der Paedagogik..... 103
Benson: The Dawn of All 495
Brann: History of the American College..... 108
Brothers of Mary: Manual of Christian Pedagogy..... 103
Bruneau: Our Priesthood 741
Catacombs of St. Callistus. Scaglia—Nagengast:— 634
Catechetical Instruction. A Compendium of— Hagan:— 117
Catechism. Chief Ideals of the Baltimore— Mullett:—..... 115
Charakters. Grundlage und Ausbildung des— Mausbach:—..... 103
Christendom. The Reunion of— Goodman:— 381
Church Music. A Handbook of— Egerton:— 112
Church Music. History of— Weinmann:— 113
College Chapel. Sunday Evenings in the— Peabody:— 745
Communicants. Catechism for First— Christian Brothers:—..... 116
Communion. The Child prepared for First— Zulueta:— 114
Communitatum Religiosarum. De Superiore—Micheletti:— 499
Communion Frecuente y Diaria. Ferreres:—..... 114
Constitution. Social Reform and the— Goodnow:—..... 735
Confessiones Ordinarias Variis in Linguis. Methodus Excipiendi—
Van der Loos:— 379
Crocifisso nell' Arte. Il— Costantini:— 740
Cross. Lands of the Southern— Currier:— 117
Culture of the Soul. The— Ryan:— 621
Dawn of All. Benson:— 495
Debate. Argumentation and— Denny—Duncan:— 498
De Smedt: Notre Vie Surnaturelle 621
Diaphragmatic Breathing. Schilling:— 254
Dictionary of Ecclesiastical Terms. Bumpus:— 743
Dreams. The Hermit of— Lindsay:—..... 502
Ecclesiastical Terms. A Dictionary of— Bumpus:— 743
Economic Thought. History of— Haney:— 737
Education: How Old the New. Walsh:— 103
Education. Science and— Keating:— 103
Encyclopedia. The Catholic— 110, 247
Ethik. Die Unveränderlichkeit des Natürlichen Sittengesetzes in der
Scholastischen. Stockums:— 369
Eucaristica. España— De Ercilla:— 637
Exercitatorium Mentis ad Deum. Fernandez:— 500
Ferreres: La Comunion Frecuente y Diaria 114
Flesh. When Satan took— Anderson:— 509, 625
Foi. Essai sur la— Snell:— 382
God, His Knowability, Essence, and Attributes. Pohle:— 100
Gospel. The Heart of the— Donnelly:—..... 249
Graduale S. Romanae Ecclesiae de Tempore et de Sanctis..... 118
Harrisburg. Statutes of the Diocese of—..... 721
Hermit of Dreams. Lindsay:— 502
History of Economic Thought. Haney:— 737
Humanis. De Actibus— Frins:— 630
Illumination on Vellum and Paper. Guide to the Art of— Audsley:—.. 636
Inseparables. The— Kennedy:— 381
Japan. The Story of Old— Longford:— 121
Keating: Science and Education 103
Lasset die Kleinen zu mir Kommen. Springer:— 114
Leeds. Statutes of the Diocese of— 721
Lexicon. Herder's Conversations— 624
Libermann. Life of the Venerable Francis— Lee:— 733
Logic. Lessons in— Turner:— 503
Lourdes. Les Apparitions de— Beaucorps:— 382
MacDonald: Religious Questions of the Day 377

PAGE
Magic of the Sea. Connelly:— ... 251
Making Both Ends Meet. Clark—Wyatt:— ... 737
Matrimonio. De Sponsalibus et— De Smet:— ... 373
Mausbach: Grundlage und Ausbildung des Charakters ... 103
McSweeney-Meline: The Story of the Mountain ... 108
Miracles Évangeliques ... 254
Missionariorum. Manuale— Appletern:— ... 378
Mission Guide ... 508
Moechaberis. Non— Gemelli:— ... 375
Monismus und Seine Philosophischen Grundlagen. Klimke:— ... 493
Moralis. Epitome Theologiae— Telch:— ... 378
Moralprobleme ... 369
Mountain. The Story of the— McSweeney—Meline:— ... 108
Music. A Handbook of Church— Egerton:— ... 112
Music. History of Church— Weinmann:— ... 113
Mystery of the Priest's Parlor. Irons:— ... 248
Oriental Religions in Roman Paganism. Cumont:— ... 630
Paedagogik. Kurze Geschichte der— Bartolome:— ... 103
Paganism. Oriental Religions on Roman— Cumont:— ... 630
Pedagogy. Manual of Christian— Brothers of Mary:— ... 103
Philosophischen Grundlagen. Der Monismus und Seine— Klimke:— ... 493
Poetica. Tentamina— Reuss:— ... 622
Pohle: God: His Knowability, Essence, and Attributes ... 100
Population in New York City. Cause of Congestion of— Pratt:— ... 510
Priesthood. Our— Bruneau:— ... 741
Processionale Romanum ... 119
Proper of the Mass for Sundays and Holidays. Vol. 3. Tozer:— ... 118
Purple East. Malone:— ... 121
Religions in Roman Paganism. Oriental— Cumont:— ... 630
Religions. Lessons on the History of— ... 503
Religious Questions of the Day. MacDonald:— ... 377
Résurrection de Jésus-Christ ... 254
Roman Paganism. Oriental Religions in— Cumont:— ... 630
St. Callistus. The Catacombs of— Scaglia-Nagengast:— ... 634
St. Thomas Aquinas. Costelloe:— ... 121
St. Thomas Aquinas. Summa Theologica of— ... 368
Satan took Flesh. When— Anderson:— ... 509, 625
Science and Education. Keating:— ... 103
Sensibilibus. De Qualitatibus— Gründer:— ... 501
Sermons— Plans d'Instructions ... 504
Slater: Cases of Conscience for English-speaking Countries ... 106
Socialism. The Superstition called— Tunzelmann:— ... 735
Social Life. Catholic Ideals in— Cuthbert:— ... 634
Social Reform and the Constitution. Goodnow:— ... 735
Social Reform. General Principles of— Bruehl:— ... 635
Social Work in Germany. Catholic— Plater:— ... 381
Soul. The Culture of the— Ryan:— ... 621
Spiritual Life. Three Fundamental Principles of the— Meschler:— ... 124
Sponsalibus et Matrimonio. De— De Smet:— ... 373
Statutes of the Diocese of Harrisburg ... 721
Statutes of the Diocese of Leeds ... 721
Stenographiae Latinae. Manuale— Tatlock:— ... 630
Sunday Evenings in the College Chapel. Peabody:— ... 745
Superstition called Socialism. Tunzelmann:— ... 735
Surnaturelle. Notre Vie— De Smedt:— ... 621
Theologiae Moralis. Epitome— Telch:— ... 378
Theologica of St. Thomas Aquinas. Summa— ... 368
Tozer: The Proper of the Mass for Sundays and Holidays ... 118
Truth on Trial. Carus:— ... 507
Viaticum in Life as in Death. The Holy— Dever:— ... 742
Vision of Master Reginald. Capes:— ... 254
Wages in the United States, 1908-1910. Nearing:— ... 737
Walsh: Education: How Old the New ... 103

Firms Having Episcopal Authorization

TO HANDLE

THE SACRED VESSELS FOR REPAIRING

BALTIMORE:	**JOHN MURPHY CO.,** Park Avenue and Clay St., Baltimore, Md.
BOSTON:	**THOS. J. FLYNN & CO.,** 62–64 Essex Street, Boston, Mass.
CHICAGO:	**BENZIGER BROS.,** 222–224 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.
CINCINNATI:	**BENZIGER BROS.,** 343 Main Street, Cincinnati, O.: Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. **MESSRS. FR. PUSTET & CO.,** 436 Main St., Cincinnati, Ohio.
CLEVELAND:	**NORTHERN OHIO PLATING WORKS,** 1232 E. Third St., Cleveland, Ohio. **THE R. A. KOCH CO.,** 1139 Superior Ave., Cleveland, Ohio.
NEW YORK:	**MESSRS. FR. PUSTET & CO.,** 52 Barclay St., New York. **THE DOYLE-STOLTZENBERG CO.,** 51–53 Barclay St., N. Y. **BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. **BOHNE-McLAUGHLIN CO.,** 34 Barclay St., New York.
PHILADELPHIA:	**Z. J. PÉQUIGNOT,** 1331 Walnut Street. **H. G. OESTERLE & CO.,** 125 South Eleventh Street. **H. L. KILNER & CO.,** 824 Arch Street. **WRIGHT MANUFACTURING CO.,** 133 Master Street.
PROVIDENCE:	**THE W. J. FEELEY CO.,** 203 Eddy Street, Providence, R. I.
ST. LOUIS:	**B. HERDER,** 17 South Broadway, St. Louis, Mo.
CANADA:	**THE MERIDEN BRITANNIA CO.,** Hamilton, Ont. Canada.

The Catholic University of America

WASHINGTON, D. C.

Right Rev. THOMAS J. SHAHAN, D.D., Rector.

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE, a series of undergraduate courses leading to the degree—BACHELOR OF ARTS.

In the SCHOOL OF LAW, courses leading to the degree—BACHELOR OF LAWS.

In the SCHOOL OF TECHNOLOGY a series of undergraduate courses leading to the degree—BACHELOR OF SCIENCE:

In *Civil Engineering*, In *Mechanical Engineering* and
In *Electrical Engineering*, In *Chemical Engineering*.

For announcements and detailed information concerning courses:

In the Faculty of Philosophy, address Very Rev. Prof. J. J. GRIFFIN, Dean
In the Faculty of Law, address Prof. W. C. ROBINSON, Dean
In the School of Technology, address Prof. D. W. SHEA, Director

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

Saint Michael's Sanitarium

At Hyde Park, Reading, Pennsylvania.

Established for the benefit of such members of female Catholic Religious Orders as may be afflicted with tuberculosis. Capacity for sixty (60) patients. All furnishings new, high-class, and thoroughly sanitary. Beautiful Chapel. The Institution is in charge of Sisters.

For further information write Sister Superior at above address.

Wilson's Rolling Partitions

Rolling at Side.

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue. L.

JAS. G. WILSON MFG. CO.

3 and 5 West 29th Street, New York

Rolling Above.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

---

NOTE THE SIMPLICITY

of making perfect duplicates with the

Daus Improved Tip Top Duplicator

No intricate mechanism. No printers' ink. Always ready. **100 copies from Pen-written and 50 copies from Type-written Original.** Useful in any business for making duplicates of circular letters, trial balances, invoices, price lists, reports, menus, manuscript, drawings, specifications, &c., etc.

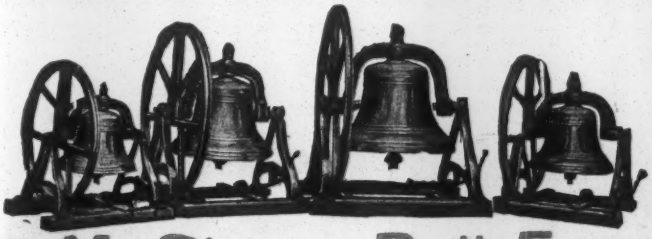
Sent on 10 day's trial without deposit

Our negative rolls now have our new "Dausco" Oiled Linen Back, giving additional strength and efficiency.

Complete Duplicator, cap size, (prints 8¾x13 in.) $7.50 less special discount of 33⅓ per cent, net . . $5.00

Circular of Larger Sizes upon request.

FELIX S. DAUS DUPLICATOR CO., Daus Bldg., 111 John Street, NEW YORK.



FOUNDERS OF
HIGHEST GRADE
PUREST TONED
CHURCH
BELLS
CHIMES
PEALS

McShane Bell Foundry Co.

Established 1856 — Baltimore, Md.

The Kavanagh Studios

J. P. KAVANAGH

Church Decorators

We are prepared to execute ecclesiastical paintings for churches by master artists, and if entrusted with work, our service will be found economical, efficient and absolutely in accordance with agreements made.

14 Barclay Street — New York

The leading CHURCH TOWERS everywhere are being supplied with BELLS from the . . . .

MENEELY BELL CO.

TROY, N. Y., and

177 Broadway, New York City

Regular Price $50.00 Cash!

TYPEWRITERS

We want to sell, Pastors and Church Workers only, our Slightly Used, Carefully and Minutely Rebuilt No. 7 BLICKENSDERFER Typewriters, Standard Visible Machines, for $36.00, in payments of $5.00 down and $2.50 per month until paid for, or 10% off for cash. The Blickensderfer Typewriters have Visible Writing, Direct Inking and Printing, Good Manifolding, Permanent Alignment, Portability, Durability, Simplicity, Quietness, Speed and Interchangeable Type, whereby you can, in one minute, change the type from large to small—to script (pen-writing)—to italic—to any foreign language, etc. The Blick. is the Clergyman's Machine. Sixty per cent. of our business the past eight years has been with Clergymen. We solicit *your* correspondence, that we may tell you about ourselves and our goods. We also have OLIVERS, REMINGTONS, SUNS, SMITH-PREMIERS, etc., at popular prices. Machines sent anywhere on earth on five days free trial. Send for Catalogue.

PITTSBURG TYPEWRITER AND SUPPLY CO., 508 Schmidt Building, PITTSBURG, PA.

Jaeger

SANITARY GOODS

Underwears come and underwears go but "JAEGER" goes on for ever! If you have not yet wintered in Jaeger Underwear, it is never too late to begin. You will thank us later for urging you to it.

Seven Weights to choose from.

Catalogue and Samples free on request.

Dr. Jaeger's S. W. S. Co.'s Own Stores
New York: 306 5th Ave., 22 Maiden Lane. Bkln.: 504 Fulton St. Boston: 228 Boylston St. Phila.: 1516 Chestnut St. Chicago: 126 N. State St.
Agents in all Principal Cities.

Heaton, Butler & Bayne

Glass Stainers

'By Appointment to the late'

KING EDWARD VII.

Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.

Information on application to

Heaton, Butler & Bayne

(N. Y.) Ltd.

437 Fifth Ave., Knabe Building, N. Y

The Reverend Clergy

Desirous of securing or recommending competent ORGANISTS, TEACHERS, SEXTONS, HOUSEKEEPERS, etc., etc., are invited to use these columns. Terms, $2.00 a card space.

ORGANIST wants position. Graduate of Boston Musical Conservatory. Plain Chant a specialty. Great success with Chancel Choirs. Address: Miss Melvina Maynard, 428 Amherst Street, Manchester, N. H.

CURSUS THEOLOGIAE COMPLETUS in 28 volumes. Complete alphabetical index. Bound in leather and never used. Price $50.00. Address "M. A. R.," care of The DOLPHIN PRESS, 1305 Arch Street, Philadelphia.

NEW YORK CITY, N. Y.

Some of the Roman Catholic Churches and Institutions erected by us in and near New York City:

ST. JOSEPH'S COLLEGE.
ST. STANISLAUS'S CHURCH.
ST. THOMAS'S CHURCH.
ST. PAUL'S CHURCH.
ST. VINCENT'S HOME.
ST. CECILIA'S LYCEUM.
MONASTERY BUILDING.

FRANK A. L. LEAHY

U. S. Sales Agent

1645 North Third Street

Representing

FINEST EUROPEAN ATELIERS OF ECCLESIASTICAL ART

Marble, Bronze, Stone and Wood Sculptures, Goldsmithery, Sanctuary Brasses, Vestments, Correct Styles of Medieval Paramentics. Real French hand-modeled Statuary and Stations in Terra Cotta and Composition for exterior or interior; Polychromy and decoration by Portrait Artists; Costs no more than the mediocre machine-made counterfeits.

SPECIAL ATTENTION TO ORIGINAL WORKS

COPYRIGHT BY FRANK A. L. LEAHY.

A veritable masterpiece of goldsmithery, jeweling and enameling, resuscitated from motifs of those masters of ornature, the Byzantine. Contains over 1200 diamonds and precious stones. Details on request.

ST. FRANCIS DE SALES RECTORY
PHILADELPHIA

Mr. Frank A. L. Leahy, Philadelphia, Pa.

Dear Sir: I am very glad to inform you that the ornaments imported by you for the new church are eminently satisfactory.

The Ostensorium, resplendent with jewels, with the relief work of silver against the ground of burnished gold, is especially striking. Its delicate beauty, harmonizing with the Byzantine architecture of the church, has delighted everyone to whom it has been shown.

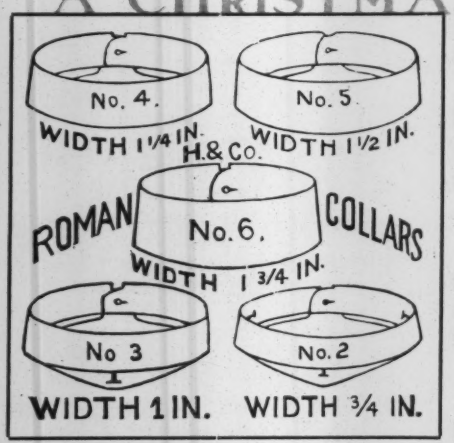
The Vestments are also magnificent; the Byzantine motif worked in relief, and embroidered in gold, with subtle touches of color, produce a most unique and pleasing effect. They will be first used at the dedication, Nov. 12, 1911.

Wishing you and your principals in Europe continued success, I am,

Sincerely yours, (Signed) M. J. CRANE.

SPECIALIZING IN IMPORTATIONS FREE OF DUTY FOR CHURCHES. CATALOGS, DESIGNS, ETC., MAILED ON REQUEST

A CHRISTMAS OFFERING



sent anywhere in America for $2.12 per dozen.

Order a dozen H. & Co. **All Linen Roman Collars,** they are the best. We have spent years to perfect this collar and have met success. Join our large list of pleased patrons.

Carried by all first-class church goods houses or send direct.

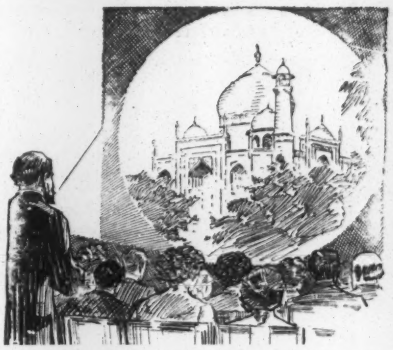
No. 2—¾ in. deep. No. 5—1½ in. deep.
No. 3—1 in. deep. No. 6—1¾ in. deep.
No. 4—1⅛ in. deep.

In ordering, specify sizes and number of depth wanted from above table.

R. B. HALSEY & CO.

200 Cannon Street **Established 1859** **BRIDGEPORT, CONN.**

The following houses carry the H. & Co. Collars. M. H. Wiltzius Co., Milwaukee, Wis., and New York City. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. Jos. M. Tally, Providence, R. I. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



A Life-Time Entertainer

Whenever the church or Sunday-school gives an entertainment of any sort—or whenever you want *illustrated* talks on religious, historical, or travel topics—you will find the most interesting feature of the affair will be the use of the

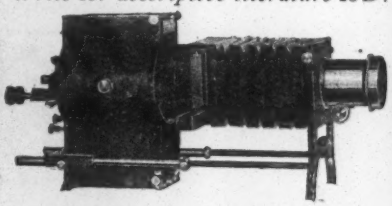
Bausch and Lomb Balopticon

With it you can project ordinary lantern slides, or it can be arranged to throw on the screen, photographs, prints, drawings, or post-cards. Its fine lens and superior construction give clear, brilliant, sharply defined pictures, while it is so simple that anybody can operate it.

The Balopticon is now priced at $25, and the opaque attachment at $30.

Those who desire "dissolving views," so popular with audiences, can purchase a "double outfit," two single lanterns mounted one above the other and fitted with two connected iris diaphragms, which in operation permit one view to fade gradually into another.

Write for descriptive literature 23D.



Our name, backed by over half a century of experience, is on all our products—lenses, microscopes, field glasses, projection apparatus, engineering and other scientific instruments.

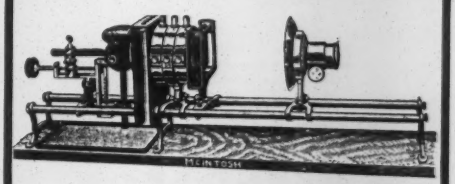
Bausch & Lomb Optical Co.

NEW YORK WASHINGTON CHICAGO SAN FRANCISCO
LONDON ROCHESTER, N.Y. FRANKFORT

"McIntosh Lanterns are Honest Lanterns"

THE IMPROVED

College Bench Lantern



"After a careful investigation of all the leading makes I am convinced, that for all-round work your College Bench Lantern is unexcelled."

J. S. SHEARER,
Prof. Physics, Cornell Univ.

The above was introductory to an order for another College Bench Lantern. He did not say it was the best. He said there was nothing better. Think what that means.

The simple little College Bench is just as good as lanterns costing seven times as much.

It ought to be: we have put years of earnest effort—of practical knowledge—of experience—of enthusiasm into it. We have added the best material—the finest construction—our immense facilities—and our long experience.

It projects lantern slides as well as the Imperial. It will give you greatly enlarged sections of microscope slides. It can be used for vertical or opaque work.

And the price is comparatively very low.

We Sell and Rent Slides

We have a new little booklet, "Projection Pointers." It, and our catalogue are sent free on request. Write for them.

McINTOSH STEREOPTICON COMPANY

433 Atlas Block, **CHICAGO.**

Keene's Dependable Razor

Made by Joseph Rodgers & Sons, Sheffield, Eng.

MADE ON HONOR.

The blade of this razor is absolutely perfect, both in shape and shaving qualities. No finer quality of steel and workmanship can possibly be put in a razor. Skilfully hollow ground. They are hardened and tempered individually, which insures each razor to have that marvelous keen cutting edge. They have that lasting quality of the lost art of Damascus.

There is that velvety smoothness in shaving about KEENE'S DEPENDABLE RAZOR that distinguishes it above all other makes. Wouldn't you like to shave with a razor like this? You simply cannot buy a better razor any place in the world.

The price of this most perfect razor is $3.00. The value for your money is all in the blade—no fancy handle.

Order it to-day, and see what a real smooth creamy shave you get. Use it every day for thirty days, then if you are not thoroughly satisfied send the razor back, for we guarantee the utmost satisfaction, or your money returned.

Send for this razor, or if you prefer, send for our catalog of Rodgers Razors, Pocket-knives and Scissors. Highest Grade Cutlery ever made.

KEENE BROS.

32 North Clark St.,

Dept. 44. CHICAGO, ILL.

Superb New Lantern Slides

Beautiful Scenes from Palestine, Egypt and Athens

These new Slides are from negatives made by our photographer on a recent trip. Also a new line of Slides on HOLLAND, BELGIUM and IRELAND of the same superior grade.

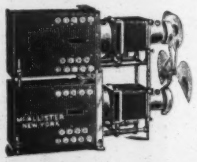
We carry an unlimited stock of Lantern Slides, covering every subject matter for Amusement and Educational purposes, as well as for Lectures on Travel, Art, History and Science.

Also countless Slides for Church and Sunday School for rental or purchase.

Over 150,000 Subjects to choose from

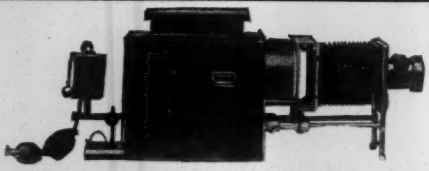
Stereopticon Projection Apparatus

A full line of Projection Apparatus of the most approved forms suitable for Home Entertainment, the Church, School or Lecture Hall.



Send to-day for Catalogue of slides and apparatus.

T. H. McAllister Co.
Dept. F
49 Nassau Street
New York City
Established 1783.



Illustrator Lantern with Alco-Radiant Light, for use independent of any lighting system, $36.00.

Moving Picture Machines Post-Card Projectors Reflecting Lanterns and Stereopticons

Lantern Slides for instructions in Christian Doctrine, Catechism, Grace and Sacraments, Commandments and Church Commandments, Lives of the Saints, Pilgrimages, Historical, Social and Scientific Questions. Many of these sets have lecture readings.

Send for catalogue of our 50,000 Lantern Slides, for sale or rent, and 50 styles of Projection Apparatus.

WILLIAMS, BROWN & EARLE, Inc.

Dept. 57, 918 Chestnut Street Philadelphia, Penna.

Church Furniture of Character

PEWS, PULPITS, ALTARS, Etc.

WE HAVE built and installed the furniture in the majority of the Churches in the United States, from the modest village church to the most elaborate cathedral. Each completed contract stands as a testimonial to the *excellence of materials; superiority of workmanship; beauty of design as well as finish* which characterize all of our products. Address us when your church is ready to be furnished.

American Seating Company

Dept. G. 218 S. Wabash Ave., Chicago

NEW YORK BOSTON PHILADELPHIA PITTSBURGH

Ten Thousand Copies in Two Years

The Virtues of Christ Series

By the Rev. Henry C. Schuyler, S.T.L.

I. The Courage of Christ

16mo, 127 pages, illustrated

II. The Charity of Christ

16mo, 177 pages, illustrated

III. The Obedience of Christ

16mo, 140 pages, illustrated

Three Volumes, boxed $1.50 net

Separately, 50 cents a copy; postpaid, 56 cents.

New Books at New Prices

Katharine Tynan Hinkson.

Her Ladyship, ... Regular $1.50 net, at 45 cents.
For Maisie . . . . . " 1.50 " 45 "
Dick Pentreath. . . . . " 1.25 " 45 "
Oh, What a Plague is Love . . . . . " 1.00 " 35 "

John J. O'Shea. The Two Kenricks . . . . . " 1.50 " 50 "

Maurice Francis Egan.

Ghost of Hamlet and Other Essays . . . . . " 1.00 " 35 "

Abbe Klein. An American Student in France . . . . . " 2.50 " 75 "

Bishop Spalding. Socialism and Labor . . . . . " 1.00 " 35 "

Special Bargains

Migne, Patrologia. Complete in 221 volumes, bound. Paris edition . . . $675.00

Surtees' Society Publications:—

York Breviary, two volumes
York Missal, two volumes
York and Sarum Manuals, one volume
York Pontifical, one volume
} Six volumes $37.50

Abbe Cossart's Sacrosancta Concilia, Paris, 1671, complete in fifteen volumes, binding broken $17.50

Baronnii-Rinaldi Annales Ecclesiae, Rome, 1590. Complete in 21 vols. . . $17.50

Pallavicino, Istoria del Concilio di Trente.

Edited with Notes by Zaccaria. paper, uncut, Rome, 1833. Italian edition . . $10.00

Pallavicino, Istoria del Concilio di Trente.

Translated into Latin, bound in vellum, condition perfect. Rome, 1673. . . $10.00

Henry Bradshaw Society Publications. Complete to 1906. Thirty-one volumes, like new $75.00

Benedict XIV.

Opera Omnia, fifteen volumes, Venitii, 1767, bound in vellum, beautiful set . . $17.50

Coxe-Wase-Schaff.

Nicene and Post Nicene Fathers, First Series 12 vols; second Series in 14 vols.
Ante-Nicene Fathers, nine volumes with Index. Buffalo, 1887. 35 volumes
} $35.00

Rohrbacher: Histoire Universelle.

Paris, 1876. Sixteen volumes and Atlas $17.50

PETER REILLY

Publisher, Importer and Bookseller

133 North 13th Street **Philadelphia**

Valuable Christmas Gifts for Clergymen, Sisters and Laity

LATTER-DAY CONVERTS

From the French by KATHERINE A. HENNESSY, with introduction by CONDÉ B. PALLEN. 12mo. cloth . . . . . Net, $0.50

MESSAGES OF TRUTH in Rhyme and Story

By the Rev. THOMAS À KEMPIS REILLY, O.P., S.T.L., S.S.L.
Paper . . . . . Net, $0.25 Cloth . . . . . Net, $0.50

"Admired as beautiful literary cameos."—*Catholic Standard and Times.*

THE CHILDHOOD OF JESUS CHRIST

According to the Canonical Gospels. By the Rev. A. DURAND, S.J. 12mo, cloth, ... Net, $1.50

CHRIST AND THE GOSPEL

or Jesus the Messiah and Son of God. By the Rev. MARIUS LEPINE, D.D. 12mo, cloth, . . . Net, $2.00

EXPOSITION OF CHRISTIAN DOCTRINE

Comprising Dogma, Moral and Worship. Three Volumes. 12mo, cloth, ... Net, $6.00

Best work on outlining and preparing of Sermons.

JOHN BOYLE O'REILLY

Life, Speeches and Poems. One Volume.
8vo, 800 pp., cloth, . . . Net, $2.00

THE DWELLER ON THE BORDERLAND

By the MARQUISE CLARA LANZA. 12mo. cloth, ... $1.50

The scene of the novel is laid in New York City, most of the action taking place in a Harlem flat.

Works of the REV. RUBEN PARSONS, D.D.

STUDIES IN CHURCH HISTORY. 6 vols., 8vo, silk cloth, . Net, $9.00
UNIVERSAL HISTORY. Vol. I. Ancient. 8vo, cloth, . . . Net, $1.50
UNIVERSAL HISTORY. Vol. II. Early Medieval. 8vo, cloth, Net, $1.50
SERMONS. (Containing 43 Practical Sermons.) 12mo, cloth, . Net, $1.50

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES

By JOHN GILMARY SHEA. Four volumes.
8vo, gold edges, half morocco, ... Net, $10.00

Mail Orders for above, or any Catholic Publication promptly attended to

JOHN JOSEPH McVEY

1229 Arch Street **PHILADELPHIA**

Published October Sixteenth, 1911

The Prayer Book for Children

By MOTHER MARY LOYOLA of the Bar Convent, York, England, with the Approbation of the Most Rev. JOHN M. FARLEY, D.D., Archbishop of New York.

Size 3x4¼ inches, 154 pages, well printed on extra fine paper and containing fifteen reproductions of well chosen Religious pictures.

No one will read *The Prayer Book for Children* without a deep feeling of gratification towards Mother Loyola for her remarkable simplicity and thoroughness in preparing this book for little children—It is perfect.

Father Lafort, the Diocesan Censor of New York when granting the Imprimatur writes: "It is a perfect little gem, in its class the very best I have ever examined."

PRICE LIST

Paper Binding	15 cents
Cloth Binding	30 cents
French Morocco, gilt edges	50 cents
Real Morocco, gilt edges	$1.00

Discount allowed to the Reverend Clergy and Religious.

For Sale by all Catholic Booksellers

PUBLISHED BY

P. J. KENEDY & SONS

44 Barclay Street **New York**

Beautiful Imported Christmas Cribs

They are beyond a Doubt the Most Beautiful Ever Made. Genuine Imported Figures of Real Stone Composition.

The most artistic, prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful Figures which appeal so much to all of us and over which the "Little Ones" go into ecstasies! So low-priced you will be surprised. Our guarantee is back of every one.

The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

These Figures, for which we are the American distributors, are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful Figures extant we should be glad to send on one of the Figures for inspection.

Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

No. 111.	Size of Standing Figures 2 feet 10 inches, set contains 26 figures with Stable	$285.00
	The Figures only, without Stable	235.00
No. 112.	Size of Standing Figures 2 feet 3 inches, set contains 26 figures with Stable	175.00
	The Figures only, without Stable	135.00
No. 112½.	Size of Standing Figures 2 feet, set contains 26 figures with Stable	155.00
	The Figures only, without the Stable	110.00
No. 113.	Size of Standing Figures 22 inches, with Stable, but without the Camel and Leader	98.00
	The Figures only, without the Stable	68.00
No. 114.	Size of Standing Figures 16 inches, with Stable, but without the Camel and Leader	75.00
	The Figures only, without the Stable	50.00
No. 202.	Size of Standing Figures 12 inches, 19 figures and Stable	48.00
No. 207.	Size of Standing Figures 10 inches, 19 figures and Stable	28.00

We have other designs and sizes. Photographs and full details upon application

---

FREDERICK PUSTET & CO.

52 Barclay Street, NEW YORK. **436 Main Street, CINCINNATI, OHIO.**

Longmans, Green & Co's NEW BOOKS

THE QUEEN'S FILLET

By Canon P. A. Sheehan, D.D., author of "My New Curate," "Luke Delmege," etc. Crown 8vo. $1 35 *net;* by mail, $1.50.

". . . A well-connected and fascinating narrative of the French Revolution, one of the best and truest of the numberless romances which have been woven around that wonderful epoch."—*America.*

"It is a powerful and interesting story and a historically instructive one."—*Ave Maria.*

NON-CATHOLIC DENOMINATIONS

By Mgr. Robert Hugh Benson. Crown 8vo. Pp. xvi-218. $1.20 *net.*

The object of this volume is to expound, simply and clearly, the tenets and the grounds of belief of the chief non-Catholic denominations and to indicate the kind of methods that will probably be found useful in dealing with their members.

THOUGHTS OF A CATHOLIC ANATOMIST

By Thomas Dwight, M.D., LL.D., late Parkman Professor of Anatomy at Harvard University. Crown 8vo. Pp. x-243. $1.00 *net;* by mail, $1.10.

"His recent book is both theoretically and as a personal testimony a proof of the fact that a Catholic can be a man of science, and as a man of science, a thoroughly loyal Catholic. . . . We desire here especially to recommend it to the clergy as an able contribution to apologetics—a valid demonstration of the chief preambles to faith."—*The Ecclesiastical Review.*

HUMILITY, THE TRUE TALISMAN. A Study of Catholicism.

By Dr. Albert von Ruville, Professor at the University of Halle. With a Preface by *Mgr. R. H. Benson*, author of "Papers of a Pariah," etc. Crown 8vo. $1.20 *net.*

BACK TO HOLY CHURCH: Experiences and Knowledge acquired by a Convert.

By Dr. Albert von Ruville. Translated by *G. Schoetensack.* Edited with a Preface by *Mgr. Robert Hugh Benson.* With Portrait. Crown 8vo. $1.20 *net.*

ESSAYS

By Father Ignatius Ryder. Edited by the *Rev. F. Bacchus.* 8vo. $2.50 *net.*

CONTENTS:—A Jesuit Reformer, etc.; Revelations of the After-world, etc.; Savonarola; M. Emery; Auricular Confession; The Pope and the Anglican Archbishops; Ritualism, Roman Catholicism and Converts; Some Ecclesiastical Miracle; Irresponsible Opinion; The Ethics of War; The Passion of the Past; Some Memories of a Prison Chaplain. Appendix.

"Does anyone still maintain that we have no Catholic literature in English? Let him read Father Russel and be convinced that we have."—*America.*

AMONG THE BLESSED:

Loving Thoughts about Favorite Saints

By the Rev. Matthew Russell, S.J., author of "At Home with God," etc. With 8 full-page illustrations. Crown 8vo. $1.25 *net.*

Mrs. Bosch's New Book

WHEN "TODDLES" WAS SEVEN

Bible Stories by *Mrs. Hermann Bosch.* Crown 8vo. $1.00 *net;* by mail, $1.10.

For children between the ages of 7 and 10 who, like "Toddles," love to ask questions and have them answered. This little book of intimate religious and ethical stories should prove of great help to Christian parents, and be found serviceable also for supplementary reading in day schools and Sunday schools.

Mrs. Bosch's earlier volume, "**Bible Stories Told to Toddles,**" (**90 cents postpaid**), is for younger children, and might well be read to the child first, though each book is complete in itself and sold separately.

THE EDUCATION OF CATHOLIC GIRLS

By Janet Erskine Stuart. With Preface by the Archbishop of Westminster. Crown 8vo. $1.25 *net.*

A new book of much importance to every parent and teacher of young girls, by the Sister Superior-General of the Society of the Sacred Heart. It abounds in searching observations and judicious counsels on the various problems of female education.

Lives of the Friar Saints

Each volume Illustrated. Fcap 8vo. Ornamental cloth. **50 cents** *each.*

THE HOLY FATHER has expressed his great pleasure and satisfaction that the "Friar Saints" Series has been undertaken; and wishes it every success. He bestows "most affectionately" His Apostolic Blessing upon the Editors, Writers, and Readers of the whole Series.

Dominican:

St. Thomas Aquinas. *By Fr. Placid Conway, O.P.*

St. Vincent Ferrer. *By Fr. Stanislaus Hogan, O.P., S.T.L.*

St. Pius, V. *By C. M. Antony.* With a preface by Monsignor Benson.

Franciscan:

St. Bonaventure. *By Fr. Laurence Costelloe, O.F.M.*

St. Antony of Padua. *By C. M. Antony.*

St John Capistran. *By Fr. Vincent FitzGerald, O.F.M.*

"We can heartily commend them both as gift-books and as spiritual reading, for they give in brief compass a clear and scholarly account of these wonderful Saints."—*The Month.*

443-9 FOURTH AVE. Longmans, Green, & Co. NEW YORK

Established 1849. Cable Address, "Simico."

Bernardini Statuary Company

ECCLESIASTICAL SCULPTORS

Statuary, Groups, Stations of the Cross, Etc.

Executed in Marble, Stone Composition, Cement, Zinc.

NATIVITY GROUP WITH STABLE.

Set No. 531. Containing 23 pieces, figures 3 ft. 8 in. proportions, all beautifully sculptured and finely decorated in delicate natural tints.

Price, without stable, ... $175.00 Rich. $225.00 Ex. Rich.

Price, including stable, 8 ft. wide, 6 ft. high, 4 ft. 6 in. deep, $250 Rich, $300 Ex. Rich

Other Sets, with and without Stables, $10.00 and upward.

Figures will be sold separately from any set.

Catalogues sent upon request.

Studios and Workrooms:
6 Barclay and 12 Vesey Sts.

NEW YORK

Office and Showrooms:
45 Barclay Street.

Consider the Source of Production

when in the market for marbles of any kind. The touch of the master will make a piece priceless, while the stamp of the mediocre will place it in the class of the uncompromising "copy."

Upon you rests the question, whether or no, you secure the full value of your investment.

Our work has passed the supreme test of public opinion and is endorsed by experienced art critics. We ask but an opportunity to show what we have accomplished to prove the superiority of our productions. Whether it be Marble Statues, Marble Altars, Marble Stations of the Cross, or Marble Railings, we can guarantee the most artistic and refined work at minimum cost.

For distinctly exclusive productions, seek our figures first.

Daprato Statuary Company

"PONTIFICAL INSTITUTE OF CHRISTIAN ART"

766-768-770 W. Adams St.
CHICAGO

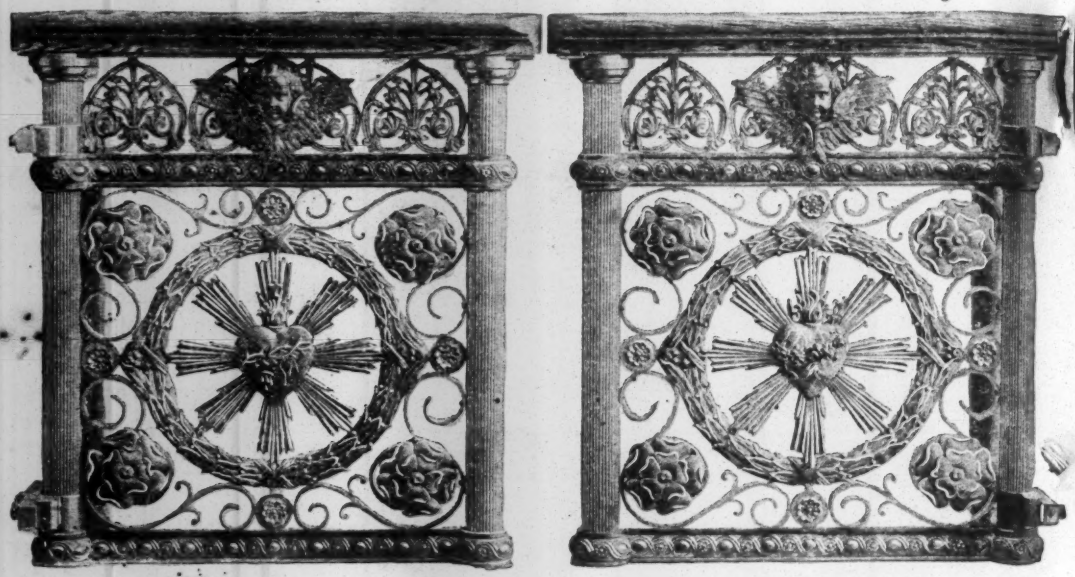
ATELIERS
CHICAGO, ILL., and
PIETRASANTA, ITALY.

31 Barclay St.
NEW YORK

Benziger Brothers

CHURCH FURNISHERS

GATES IN BRONZE OR BRASS



GATES. NO. 4041.
Price on application.

Artistically modeled gates add very materially to the beauty of the Altar Rail. We have a large variety of special and original designs that are not expensive and will cheerfully submit drawings on application.

Our prices are figured as low as the labor and material will admit (we are manufacturers) and our patrons may rest assured of always getting the best material and workmanship for the price.

Our designs always conform to the architecture of the Church for which they are intended.

DEPARTMENTS OF OUR NEW YORK FACTORY:

Gold and Silversmiths
Chalices, Ciboria, Ostensoria, etc.

Ecclesiastical Art Metal Work
Crucifixes, Candlesticks, Candelabra, etc.

Church Furniture in Brass & Onyx
Baptismal Fonts, Communion Rails, Pulpits, etc.

Gas and Electric Light Fixtures

BENZIGER BROTHERS

NEW YORK:
36-38 Barclay Street

CINCINNATI:
343 Main Street

CHICAGO:
222-224 W. Madison Street

Statue of St. Peter made for
HOLY NAME CHURCH, Steubenville, Ohio.
Rev. Joseph A. Weigand, Pastor.

WHEN ABROAD PLEASE call at our Studios and see the extent of our work and its artistic merit.

English-speaking attendants to greet you.

The McBride Studios

D. H. McBRIDE

Pietrasanta - Carrara, Italy

New York Office: 41 Park Row

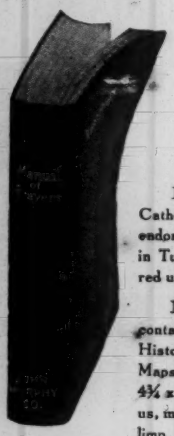
ALTARS, SHRINES, PULPITS, STATUES, COMMUNION RAILINGS OR ANYTHING IN GENUINE CARRARA MARBLE

YOU WILL DO WELL TO GET OUR ESTIMATES BEFORE PLACING ORDERS

THE McBRIDE STUDIOS

D. H. McBRIDE

41 Park Row — New York, N. Y.

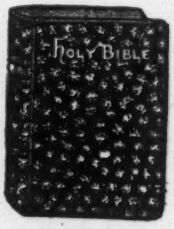


Cardinal Gibbons urges all Catholics to

Use the Manual of Prayers

Get a Bible—and Read It

Manual of Prayers. The official prayer-book for American Catholics. Prepared under the supervision of Cardinal Gibbons and has the endorsement of all the Archbishops and Bishops. Size 4x5½ inches. Bound in Turkey Morocco, limp back, gold title, blind bands on back, round corners, red under gold edges. . . . . Price $2.00



Holy Bible. Murphy's New Pocket Edition, Douay Version, containing Old and New Testaments, with Annotations, References, and an Historical and Chronological Index, Thirteen beautifully colored Lithographed Maps of Palestine, Holy Land. Printed from New Electrotype Plates. Size 4¾ x 6⅞ inches. 1284 Pages. Printed on India Paper made especially for us, making thickness of book only ¾ of an inch. Bound in French seal grain, limp, gold title, round corners, red under gold edges . . . . . Price $2.00

Please send me the MANUAL OF PRAYERS and the HOLY BIBLE.

Name.....

Address.....

If you want name stamped on cover add 25 cents for each book.

Address Dept. "S", JOHN MURPHY CO., Baltimore, Md.

Eastern Representatives of the Fridman Seating Co., one of the Largest Manufactories of Pews, Altars and Confessionals in the United States.

Desks and Blackboards, Chicago.

Real Slate Blackboards from the Quarry.

Marble Statues and Altars, Italy.

Statues and Stations of the Cross, Germany, France and Spain.

Church Bells, Clocks.

Vestments and Banners.

Gold Fringes and Altar Laces, Lyons & Paris.

Chalices, Ciboria, Ostensoria, Lyons and Paris.

Surplice, Alb and Altar Laces, Brussels, Switzerland, Germany and France.

Bohne-McLaughlin Company

Successors to Bohne Bros. & Co.

34 BARCLAY STREET, NEW YORK

Ecclesiastical Art Institute

Catholic Publishers and Booksellers
Church and School Furniture and Supplies
Retail and Wholesale Dealers, Importers and Manufacturers of all kinds of Church Goods and Religious Articles

Our Special Department

Manufacturing Vestments, Banners, Cassocks, Albs and Surplices, Cloaks and Clerical Clothing.
Largest Manufacturers of Linen and Romeline Collars.

Cable Address:
BOHNSTROH,
NEW YORK

We Repair and Goldplate Sacred Vessels.

We Repolish and Lacquer your old brass Candle Sticks and Lamps.

Vestments and Sacred Vessels Imported Free of Duty.

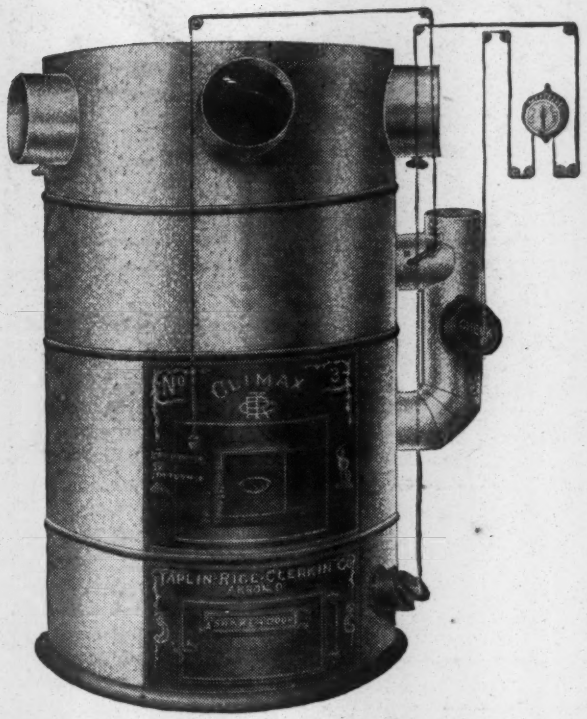
For Consecration of Churches and Altars we make and furnish complete, every article in detail necessary for the Church, Altar and Ceremony.

Notice—For the convenience of Bishops and Rectors we guarantee surety of Correctness.

Wax Altar Linens for Marble Altars.

Rectory and Tabernacle Safes.

5484



Climax Furnaces Stoves & Ranges

We make a specialty of heating and ventilating Churches, School buildings, and Halls; also residences of every kind and description.

We have a substantial list of references in every city, village, town, and cross-roads in the United States.

The Taplin, Rice-Clerkin Co.,

Akron, Ohio.

Manufacturers and Distributors

Send for Catalogue, References and Plans.

IMPORTANT NOTICE

To Reverend Clergy and Religious Communities

Complete Course of Religious Instruction. **Institute of the Brothers of the Christian Schools.**

Complete Uniform Course of

CHRISTIAN DOCTRINE

By Grades, from Kindergarten to Seminary, comprising Catechism of Christian Doctrine for First Communicants, in conformity with the Encyclical of Pope Pius X.

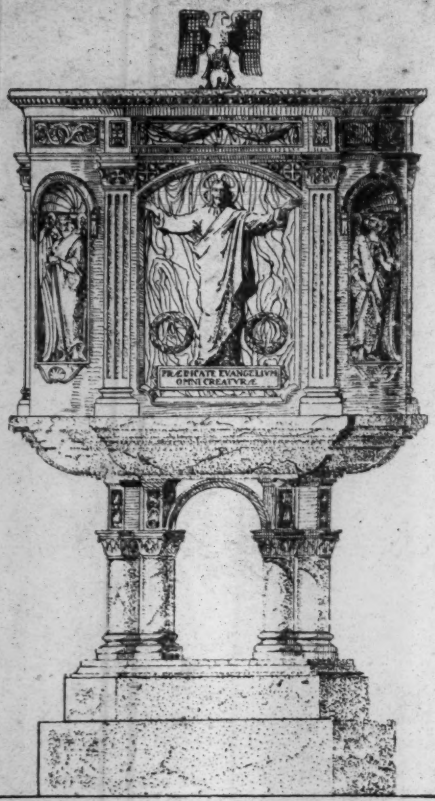
No. 1. Catechism of Christian Doctrine. (For 4th, 5th and 6th grade .)
No. 2. Catechism of Christian Doctrine. (For 7th and 8th grades.)
No. 3. Catechism of Christian Doctrine. (For High School or Academy.)

The above three Catechisms are in conformity with the Decrees of the Third Plenary Council of Baltimore.

No. 4. Manual of Christian Doctrine. (For advanced classes in Academies, and for Colleges and Seminaries).
No. 5. Exposition of Christian Doctrine, 3 vols., with Summaries and Analyses. (Reference set for teachers and the Clergy, being a complete course of Religious Instruction in English).

The Catechist's Manual nearly ready. Send for Prospectus.

John Joseph McVey, PUBLISHER 1229 Arch St. Philadelphia, Pa.



The

W. J. Feeley Co.

Ecclesiastical Art Metal Workers

Providence, Rhode Island

PULPIT

Made for the Church of the Ascension
New York City

REV. E. M. SWEENY, Pastor

The Pulpit is made of bronze with mountings of Skyros Marble and Onyx. A unique feature of the panels is the applied figures in low relief. In the front panel is a figure of our Lord preaching. In the side panels figures of St. Peter and St. Paul, and on the curved corners, angel statuettes are mounted.

In the design, the construction and the finish there is a pleasing contrast. The subdued colors of the materials harmonizing and producing a structure of the most charming proportions and an ideal in decorative features.

Order at once to Avoid Disappointment

Christmas Cribs

Large Assortment! Special Designs! Various Prices!

The same skill, care and attention are given to the manufacture of our CRIBS that we devote to the manufacture of our STATUARY, which have already obtained such wide and generous recognition, for their excellence of design and beautiful decoration.

Write for our

Christmas Bulletin also Complete Statuary Catalogue

OUR EASTERN PATRONS will find a large and complete stock of Statuary, Stations of the Cross, Cribs, etc., at our NEW YORK Salesrooms, No. 7 BARCLAY STREET.

M. H. Wiltzius Statuary Company

315-317-319 Milwaukee St.
Milwaukee, Wis.

No. 7 Barclay St.
New York, N. Y.

5422